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MILWAUKEE, WISCONSIN.—JULY 14, 1906.

NO. 11

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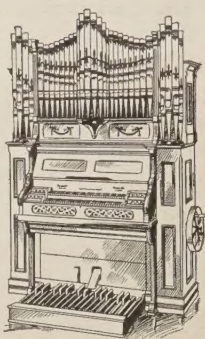
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DORA AND HER FRIENDS.

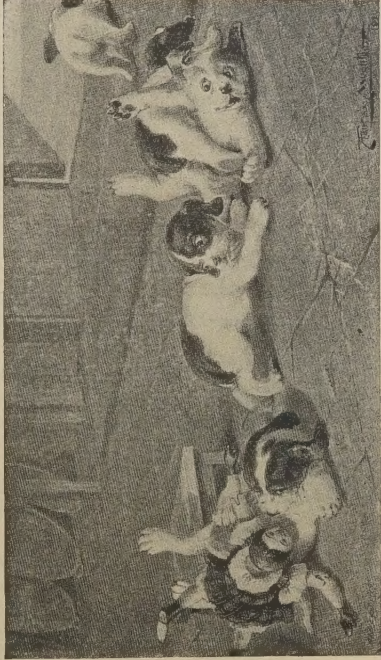
COME, Beauty, here is some nice clover and grass that I picked for your breakfast. Towser and I ran into the field to get it for you, and the dew is still on it."

Beauty came at once, for he loved the little girl who was so kind to him. Dora lives in the country, and has very few playmates, so she makes friends with all the animals on the

THE SHEPHERD'S ARMS.

farm. When Beauty was a little colt, Dora's father gave him to her for a pet. He is a dappled gray, and his long mane and tail are pure white. Dora's father has never harnessed him to a carriage, but keeps him for Dora to ride. I wish you could see Dora on horseback. Beauty enjoys it as much as she does, and canters easily along the country road. Sometimes Dora gives him a lump of sugar, or a nice red apple.

Towser is another of Dora's friends, and they romp together like two children. Dora throws a rubber ball far out on the grass, and Towser always finds it and brings it back to her.



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a dreadful china scream, but Josephine was far away and did not hear her. Caesar grabbed Dolly by one of her arms, and was just going to bite off her head, when all five little dogs heard their mother opening the gate. How they all ran!

Mrs. Fido was very much displeased when she saw what they had done, and she punished those five little dogs very severely.

"Three little ducks went out to swim, But when they came to the river's brim I'm sorry to say it began to rain, And so they hurried back home again."

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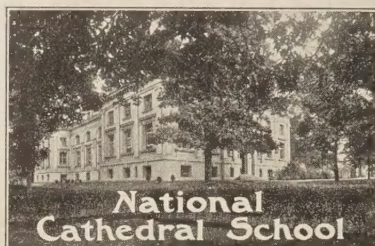
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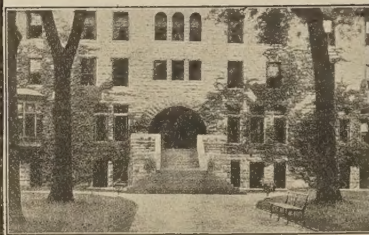
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The Living Church



VOL. XXXV.

MILWAUKEE, NEW YORK, AND CHICAGO.—JULY 14, 1906.

NO. 11

EDITORIALS AND COMMENTS

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: 23 Union Square.
London: G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year in advance. To the clergy, \$2.00 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local check should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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TOILERS ON THE SEA.

THE Gospel for the Fifth Sunday after Trinity brings before us a picture sadly familiar to man in every age—honest effort reaping only failure and consequent discouragement. The narrative, moreover, is not a parable; it is the record of an occurrence in actual life, and of real personages, and therefore offering all the interest and value of reality. Furthermore it is an incident the practical deductions from which lead us to infer that it was more than accidental, in fact, an ordering, with intent and purpose beyond its mere surface interest, and invested with significance attaching it to the larger sphere of spiritual life and activity.

Hence it is a record worthy of attention: It is early in His ministry, and ere they had learned to know and follow Him, that our Lord finds the fishermen of Galilee, in an hour of drear discouragement. All the night had they toiled fruitlessly, and easily does imagination picture them wearily dragging the nets weighty only with disappointment, more and more dispiritedly, till finally the enterprise is altogether abandoned. Yet, an hour later, we behold the same toilers eagerly casting forth the same nets in the same waters, with all the zeal of active expectancy. The result is success so abundant as to be overpowering, and bewildering.

What has wrought the difference? Several points we note. In the first place, their labor is no longer desultory, broadcast, but with definiteness of aim, obedient to command; again, their labor is now staid on steadfast conviction, a calm leaning upon power and wisdom superior to self-guidance; and yet again, they now labor as they who *serve* rather than command, whose own the work is not, but His who called; therefore, likewise *His* the results; and toil is shorn of its heaviest care.

This is the incident, in detail, which our Lord plainly intimates has been permitted for the express purpose of impressing on those soon to be ordained to His service, great and far-reaching lessons. In other words, to the great work of saving souls were, henceforth, to be applied principles and suggestions, conveyed through this experience so closely allied to daily life. We find those simple truths easily gathered: first, that He who from afar watches the toilers on life's great sea, well knows that there will come times of sore discouragement, of apparent failure. It is at such times that He Himself draws near, and Himself takes the helm of the boat given over to hopelessness; furthermore, refusing to admit, or accept failure, His voice it is that bids the fisherman resume his efforts—in no new, larger, or more promising field—but casting forth anew the same worn net, look confidently to the ingathering of an harvest from the very waters abandoned.

The work differs, only, in that now it is undertaken with all responsibility resting on another; the net guided by the sure Word of command, weighted with promise, and buoyed with hope. Full often may the result, for a moment, be overpowering. Realization of the Presence and coöperation of One almighty and divine, is as overwhelming on life's wide sea, to-day, as on the blue Lake of Galilee; and in the heart awakened to a sudden sense of its own imperfections and failures, comes the same quick impulse as that felt by the fisherman of old, to veil itself from the all-perfect Eye.

But the awe passes, while the infinite comfort remains; the blessed consciousness of One who, noting all our failure and discouragement, comes with ready help and guidance, bidding us take heart, let down the net anew, with the strengthening assurance: "Fear not; henceforth your labor is Mine."

L. L. R.

MR. COX'S LETTER CONSIDERED.

IT has been inevitable from the first, that such heart-seaching as is revealed in the letter from the Rev. Geo. Clarke Cox, printed on another page, should find expression, after an ecclesiastical court had pronounced the only possible verdict against Dr. Crapsey. Inevitable, we say, because it is inconceivable that the jaunty, don't-care attitude which Dr. Crapsey assumed, should be satisfactory to men of honor generally. To occupy a position which is viewed by the public in general, without as well as within the Church, as impossible for a man at once both honest and sane, must be extremely offensive to a man of refined sensibilities, even though he may believe the public to be mistaken. And, often though we have felt impelled to criticize a party which deliberately assumes so anomalous a position, there never has been a time when we failed to recognize that its followers, for the most part, were not knowingly dishonorable. The conviction that the essential dishonor involved in their position would ultimately appear to them, has been, to us, an inevitable sequence. It is that conviction that has oftentimes tempered our criticisms of individuals, when we have felt obliged seriously to challenge their teaching.

That Mr. Cox, a leader of so-called Broad Churchmanship in Southern Ohio, should now feel impelled to lay his case frankly before his Bishop, is in every way creditable to him. That he should invite, as well, the "whole Church" to express an opinion in the matter, shows that he recognizes the far-reaching importance of the issue, in which the personal element is reduced to the minimum. We thoroughly understand that no inconsiderable number of clergymen is involved in the same dilemma, and that what is right for one is right for many. Let us do what we can to answer the question, so far as our own judgment is concerned.

THERE is a sense in which Dr. Briggs was right when he avowed, in a recent magazine article, that the doctrine of the Virgin Birth was essential to be held by the Church, but not essential to the individual. That is to say, the Church, as the repository of truth, is bound to maintain the truth; but so finite is the human mind, that a misconception of truth, however unfortunate, does not necessarily involve the loss of the soul. The promise of salvation is, truly, conditioned upon faith; but not upon logic nor upon learning.

Yet it may not be argued from this premise, that a priest is therefore warranted in preaching a denial of this or of any postulate of the creed. In the preaching office, he speaks in the name of the Church, to proclaim the truth as the Church has received it and has commissioned him to preach it. Otherwise there would be no difference between the pulpit and the platform of a lecture hall. Why does the priest wear the stole upon his neck when he ascends the pulpit to preach? Is it not in token that he has taken upon himself a yoke—the yoke of serving in the place of another? Does Mr. Cox wear the stole merely as a piece of meaningless, fancy ritualism?

We confess to the strongest sympathy for priests who have taken upon themselves vows at their ordination without, apparently, appreciating fully to what they were committing themselves. We fear that some few Bishops—happily very few—in admitting to holy orders men who were obviously not in accord with the faith of the Church, have assumed for themselves a very serious responsibility for the present distress. We fear there have been instances—we have no way of knowing whether Mr. Cox is among them—of Bishops ordaining priests whom they would immediately have been obliged to depose, were the candidate's understanding of certain cardinal truths of Christianity to be submitted to the test of an ecclesiastical court. That the ordaining Bishop rather than the ordained priest is the greater culprit in such an event, we do not question, though there is no canonical penalty attached to his misdoing.

Yet the priest may not, if he would, hide behind the ordaining Bishop. The Bishop is not the keeper of the priest's conscience. The priest voluntarily takes his oath, and must, himself, abide by it. Neither need he express surprise when the Church and the world alike demand that he be restrained from saying "I believe" in the creed and "I don't believe" in the sermon—if he be too weak to restrain himself. Mr. Cox frankly tells his Bishop that he has been guilty of this—anachronism. Does not his own sense of right and wrong impel him to answer for himself the question which he asks his Bishop and the Church to answer? And if his Bishop and the Church should temporize in their answer—which God forbid!—would Mr. Cox's own conscience hold him guiltless? For who, as yet, has pre-

ferred charges against Mr. Cox, that he should write this letter, except his own conscience?

WE WRITE THUS, because we earnestly desire priests who find themselves in the position of preachers adverse to the creed which they avow in the liturgy, to answer the question for themselves, and not force the Church to answer it for them after a conflict in which personal animosities are certain to arise. Chiefly, we desire them to reconsider their intellectual position. To say that scholarship is responsible for the breach is a conceit of their own. Scholarship coincides with the Catholic faith, if men would but master it, and it is because of the limitations of men's scholarship rather than because of its excess, that they find themselves in this anomalous position. However, at the moment they will not see this, and we only beg them, affectionately, to study the questions as to the faith anew, from the positive as well as from the negative side, and see whether they are ready to maintain that the historic Church is wrong. Our first counsel to any of the clergy who are now in doubt, is to spend the next few months in earnest, *positive* study of the Church's position, refraining in the meantime from any public utterance on subjects upon which they do not clearly see the truth of the Church's teaching. For most right-minded men who are within the pale of the Church's ministry, we believe this simple counsel will be sufficient. Truth is mighty and will prevail—even though, in prevailing, it establishes the Catholic Faith.

But of course, if such study does not reassure the student as to the truth of those postulates which he affirms in the creed, we cannot counsel him to continue in the Church's ministry. Here, we perceive, a practical difficulty arises. It is very difficult for a priest to distinguish between the ministry as an opportunity for service, and the ministry as a means of pecuniary livelihood. No high-minded priest would deliberately permit the baser motive to impel him to remain in the ministry, and we should not think of charging such a motive upon any one. But as an opportunity for service, the ministry must inevitably fail, if the issue between an avowal in the creed and a denial in the sermon must arise. Let no priest delude himself. He is not serving God, the Church, the world, nor his fellow men, if he seeks to remain in a position that, to the world at large, despite the casuistry with which he may quiet his own conscience, is living a lie. He serves only himself by remaining where his very utterances bring both upon himself and the Christian religion, the contempt of honest men.

"Should a man who is out of harmony with the whole theological system of the Episcopal Church . . . withdraw from her ministry?" asks Mr. Cox, and submits as his reply: "I do not know." But when that man is obliged daily to avow the truth of that "whole theological system," we can only answer to Mr. Cox's question: Yes.

True, it is hard to give this answer; but it is but cowardly for one to vaunt that he must "follow truth wherever it may lead," and then, when what one calls truth leads outside the ministry, refuse to follow. Let such an one reconsider whether what he is following is really truth; but let him not at one and the same time maintain that it is the truth and still refuse to follow it. Mr. Cox "admits" and "proclaims" that the system which he preaches is not "the evident meaning of the Prayer Book." How, then, can he avow both in the same breath?

Mr. Cox asks: "Are my positions true or false? I want to know." The Church answers definitely, They are false. But the Church does not, will not guarantee to "convince" Mr. Cox of his error. The Church asserts; her theologians have, upon their own responsibility, written volumes upon volumes in defence of her assertions; but the Church does not argue. That individuals must do for themselves.

WOULD ONE in Mr. Cox's position be able to exercise his ministry in another "church," but "always feel like an exile and long for [his] native land"? There is a better way.

The Church has, to-day, no anathema for any man whose difficulties are purely intellectual. Let one who finds himself in the sad position which Mr. Cox avows, and who is not reassured after diligent study, ask voluntarily for deposition—but remain loyally in lay communion with the Church. The Church will gladly give him all she has to give. Of course this involves the necessity of finding some other means of livelihood; but that is a test of his sincerity. No one need maintain that a Catholic Church has "violated its catholicity" by driving a man into schism when, though confessing to heresy, he disavows any desire to be a schismatic. He is not so driven.

The right to exercise priesthood is not a vested right, much

less a natural right. It is a delegated privilege by which the Church empowers certain men to act on her behalf and in her name. She wrongs no man when she recalls the privilege which he was no longer able to exercise in her way.

And strange though it may seem to Mr. Cox, we believe that a course such as this, spent in devout lay communion and in careful study, would gradually lead one to the realization of the truth of the Church's position. For let us say, courteously but firmly, it is not scholarship but *deficient scholarship* which leads away from the creeds. We deny that there is an issue between scholarship and the Church. Let men find the real truth and follow it wherever it may lead them, and it will lead them to—not away from—the creeds.

But this, Mr. Cox and those, be they many or few, who share his unhappy condition, will not see to-day, and to-day will believe it impossible that they ever will see. Whether so or not, they have the alternative before them: of passing into lay communion with the Church they love, so long as they cannot *ex animo* accept and teach the Church's theological system, and retaining the profound respect and sympathy of their fellow men—shall we add, and saving their souls?—or, on the other hand, of continuing to live a lie, to assert in the liturgy what they deny in the sermon, and of forfeiting the respect of honorable men.

THE late Bishop of Chicago—Dr. McLaren—was one who never failed to say a strong word for Christian Education, whenever the opportunity offered. We find in one of his Council addresses the following words which are as necessary to be sounded in the ears of the people, as they were eighteen years ago, when first uttered:

"We, as Christian men and Churchmen, must not incur the penalty of enduring reproach, by ignoring the imminent need there is of resisting that shallow but popular theory of education, which contemplates man as a mere secular animal, to be trained only for temporal uses. The problem of these years is, Shall Christ or mammon control the thought of the coming age? It is no mere question of what type of Christianity shall prevail. That we may safely leave for other times, if, in our time, we unite, as with one heart, to prevent the utter divorce of intellectual and spiritual cultivation. The thought does not require to be elaborated here. My purpose is to point out the need there is of giving, at least to our own sons, an education which does not despise the soul—which sees no value in a culture that ignores God—which does its work hand-in-hand with the Church of Jesus Christ."

TO what school shall I send my boy or my girl? is a question which many fathers and mothers are anxiously asking at this season, and the innumerable advertisements which fill the columns of our magazines and newspapers by their very number add to the perplexity and make it all the more difficult to choose the best from among so many.

Every father wants to send his boy to the best school possible, and the best school is not always the most expensive; if that were so the problem would be a simple one since choice would be regulated by ability to pay the fees demanded; but in the choice of a school there are features to be regarded which are of more importance than fine buildings, handsome grounds, and completeness of equipment.

The best school is the school that best educates the boys and girls sent to it. The question then is, What do we understand by Education?

Notwithstanding all that has been written and said about education of recent years there are few definitions better than Plato's: "Good education" he said, "is that which gives to the body and to the soul all the perfection of which they are capable." This agrees with Pestalozzi's famous definition, "Education is the harmonious development of all the powers of the child," and with President Butler, who defines education as "The adjustment of the child to the spiritual inheritance of the race."

So far as physical training is concerned there is practically one ideal set in all good schools. It is to develop a healthy and active body by proper exercises. And so with intellectual efficiency, practically one standard is set; the pupils must attain a fixed grade of scholarship in order to pass the entrance examinations of the colleges and technical schools.

But what about religious training? Is that less important than the training of the body and the mind? Is it less a part of true education?

In *Sir Percival*, Mr. Shorthouse says: "It is only when religion sanctifies and purifies the heart that anything worthy of

the name of education, that dare presume to call itself the highest achievement of learning, can exist," or, as a wiser than he puts it more concisely, "The fear of the Lord is the *beginning* of wisdom." Certain it is, and plain even to the most thoughtless, that without religion, learning lacks the most delicate flower of culture; without the graces and gifts of the spirit, it is hard and cold and selfish.

In choosing a school then, for your boy or your girl, choose one in which religion is recognized as the most important factor in education, one in which the divine and spiritual part of our nature is not neglected while the physical and intellectual are cultivated. See to it that the men and women to whose care you commit your children during the most impressionable period of their lives are sensible of the trust committed to them, that they are not only learned, but religious men and women, who will do their utmost to train the children entrusted to them in the nurture and admonition of the Lord.

This is to say to Church people, Send your children to Church schools. If you love the Church, send them to schools where they will be taught to love it too, and where they will be surrounded by its wholesome and refining influences. If you do not want your children indifferent to religion, imbued with the spirit of modern paganism, or strangers to our spiritual mother, be careful to whose care you commit them now.

There are no better schools in our country than our own Church schools, but it sometimes seems that our own Church people are the last to appreciate the fact. Members of other religious bodies or of none, recognize their excellence. The great majority of children in Church schools come from sectarian families. If this were all, we might rejoice since there is no more effective agency for the extension of the ancient and Catholic faith. But it is also true that Church people as a rule neglect their own schools and send their children wherever the dictates of fashion or of fancy prompt them, and the result is lamentable not only as regards the children who are weaned from the Church which rightfully claims them, but as regards the Church schools which do not happen to be fashionable and which languish for lack of proper and loyal support. We ask Church people to think of this and to ask themselves whether they are doing their duty to their own children and to their own schools.

P. C. W.

SOME months ago, a fatal accident to a student at Kenyon College received widespread comment through the press, and the tenor of the reports was such as to give credence to the belief that the unfortunate student was the victim of a hazing episode. This the college authorities, after investigation, denied, but through a train of circumstances the coroner adhered to that belief. The evidence before the coroner's jury was afterward published in pamphlet form and was sent forth by the college authorities with the request that it be read and weighed, and that readers would state whether or not the evidence pointed toward such a conclusion.

The illness of the editor of THE LIVING CHURCH before he had completed the reading of the evidence has thus far prevented the expression of his opinion. He now takes this, his earliest opportunity to say that any such conclusion is wholly unwarranted by the evidence. The fatal accident is indeed, and probably always will be, a mystery; but there is no reason for assuming that it was caused by hazing, or, indeed, by the fellow-students of the unfortunate Pierson. It is right that publicity should be given to this statement.

We doubt not that the printed evidence will be sent by the college authorities to any who may be interested.

THE "Educational Bill" is the one great and exciting topic in England. Our London correspondent has devoted much space to it, so that such of our readers as are interested—and all ought to be—have been able to follow the discussion as it has dragged along. There have been many episodes in connection with the discussion of the Bill by the people that were remarkable as showing the intensity of feeling aroused; but nothing more remarkable, as well as unique in its character, than the great demonstration of Lancashire Churchmen, when they went up to London and formed the great procession, marching through the streets to the great Hall where a meeting was held. Naturally, the English papers were filled with accounts of the demonstration, headed as it was by the Bishops of London and of Manchester, and by laymen of such world-wide fame as Lord Halifax and Mr. Athelstan Riley.

So far as the Catholic Churchmen of England are con-

cerned, there is to be no compromise with principle. As Lord Halifax said, it is a "fight to the death."

Of course, it is a condition that does not concern us in this country, but there is a lesson in the attitude of the men who are fighting the battle, for Churchmen in this country to profit by, viz., Never compromise with Principle! The Dean of Canterbury well illustrates this, as we read in the following item clipped from the *St. James Gazette*:

"The Dean of Canterbury said a Yorkshire friend of his once, when asked to compromise over something, said he preferred murder to suicide. (Laughter.) That should be the attitude of the Church and Churchmen. If they were beaten, well and good. They could fight again. If they compromised they were lost for ever. (Hear, hear.)"

Another speech which showed the uncompromising spirit, was that of Lord Halifax, in which he gave a hint to some of the wavering leaders. He said:

"If our Bishops will lead us we will follow them to the death. But let our leaders be sure of this: should any of them fail, should any of them lose heart and counsel surrender, we shall repudiate all such counsel. We shall listen to no such craven advice, to no such base betrayal of our trust. We shall continue the conflict. We shall fight on whatever the odds against us, and we shall win."

Oh, if we could only put some such spirit into some of our leaders in this country! It is said that "Pond's Extract" is a sure cure when externally applied to aching joints; would that we could have either bottled or canned, some "Lord Halifax Extract" to apply to the spinal column of some of our "almost" Catholic Bishops, who retard the great onward movement of the Church because of the spirit of compromise and "inexpediency."

All honor to our English brothers. God help them in their great work for His Holy Church!

ANSWERS TO CORRESPONDENTS.

M. H.—According to the English practice, a bride signs her maiden name in the marriage register.

A CHURCH SCHOOL NECESSARY.

The Bishop of Mississippi, in urging support of the Church school, says:

"First. The necessity for an education which shall train our youth to meet, not only the material and social relations of life, but, the spiritual and eternal as well without in any sense aligning ourselves as opposers of governmental schools in the state (rather we are their supporters and helpers), we must yet realize the powerlessness of the public school to train our children in anything save useful branches, while religious culture is necessarily ignored. The danger is manifest lest the growing generations shall become less and less Christian, and our country thereby more and more paganized—a condition which modern home-life has not corrected but rather contributed to making.

"The two systems, public school and Christian education, must go hand in hand if we are to preserve our Christian heritage side by side with our political, and if our character is to maintain itself and constantly raise its standard.

"Second. In proportion to the advantages to be derived by our children from education in a Christian atmosphere there will accrue to the Church like advantages, and in increased measure, from those thus educated. These advantages will be felt in the loyalty of her children to the Church, and to religion which it is her divine mission to represent and to diffuse. As a missionary agency therefore, there is no institution to which such a school may justly be compared. And if proof of this statement be demanded, we have the many like institutions in the land, both those of our own Church and of others, to which to point; any one of which furnishes abundant evidence of its inestimable value to the body it represents. It is not a venture, not an experiment, but a long tested success."

TO A FRIEND.

Our lives have met as travellers in the dark
Might meet, and pass, each calling unto each
A word of greeting, just within the reach
O friendliness; and yet I could but mark
Your cheerful note, that as I stopped to hark,
Fell soft and clear, as if God-sent to preach
The gospel of good-will, or haply, teach
Some sweet, full-throated note, as of the lark,
To carry in the heart when winds are bleak,
And untrod steeps loom formidably near.
And though again you should not pass this way,
But distant places know your footstep meek,
From out the gloom, across dull moors and drear
Re-echoes still an unforgett'n lay.

MABEL E. HOTCHKISS

FORTY-SEVENTH ANNIVERSARY OF THE E. C. U.

Lord Halifax's Thirty-Seventh Annual Address

THE BIRRELL BILL STILL DISCUSSED

The Living Church News Bureau
London, June 26, 1906

LAST Tuesday the English Church Union kept its 47th anniversary. At 11 o'clock there was a sung Mass at St. Sepulchre's, Holborn, when a sermon was preached by the Rev. Douglas Maclean, rector of Codford St. Peter, Bath, and Proctor for the Salisbury diocese in Convocation. The annual meeting was held in the Great Hall of the Church House, Westminster, in the afternoon, there being a very large attendance. Lord Halifax, in his *thirty-seventh* presidential address, said the aims of the Union since it first came into existence had been "to maintain the rights and liberties of the Church of England, and to vindicate its unbroken continuity with the Church founded on these shores by St. Gregory and St. Augustine." In insisting upon this continuity and upon their Catholic heritage in matters of faith and practice, they had often been exposed to reproach; they had been called "disloyal, law-breakers, dishonest, troublers of their spiritual Israel." But such accusations had been brought against all who since the beginnings of Christianity had endeavored to bear their witness to the truth. Men did not like to be reminded of forgotten truths and principles:

"Is the truth ever popular till those who have proclaimed it have passed away? But we have had higher objects than to secure the praise of men, and I believe our countrymen are beginning to see, however mistaken they may still think us in some respects, that we are at least honest, loyal to the claims of the Church of England as we understand them, and that we are guided not by mere self-will, and a desire of pleasing ourselves, or by a mere foolish wish to imitate foreign ways, but by a genuine sense of the obligations imposed upon us as members of the Church of England, and by a sincere conviction of what it is essential to maintain if the claims of the Church of England are to be made good in the face of Christendom." He should be surprised when the forthcoming report of the Royal Commission to inquire into alleged "ecclesiastical disorders" was given to the public, if that is not the verdict of all sensible people in regard to them. Meanwhile, it was not unsatisfactory to note when any general attack was made upon the Church in England "how readily now help is welcomed, and how generally the utility of such an organization as ours and the material assistance we can supply by the forces we can bring into the field are admitted and recognized." Turning to the Birrell Bill, which was the only subject for discussion at the E. C. U. meetings that day, his lordship denied that the bill was one for the extension of education or for securing popular control over the secular education of the country (that having already been secured under the Act of 1902): "It was primarily and essentially a bill to substitute undenominational religious teaching for the denominational religious teaching given in Church schools—that is, to establish in the schools of the Church the precise teaching those schools were built to prevent. It is a bill for the establishment and endowment of [Protestant] Dissent on the ruin of the schools belonging to the Church of England, and those of the Roman Catholic body." Lord Halifax then proceeded to emphasize the all important point that undenominational teaching is to all intents and purposes "Unitarian" teaching. Everything said in and out of Parliament about the bill proved it. The enemy of mankind, "the triumph of whose skill it is to persuade man that he does not exist," sees that England does not wish to banish Christianity from the schools of the country; he is, therefore, "trying to persuade it to accept something instead of the religion of the Church which shall look like Christianity, but is not." His Lordship declared emphatically they would have none of such sham Christianity, none of such sham Bible reading. To accept the Birrell Bill, to acquiesce in its provision of Undenominationalism, was to betray the most sacred rights of the Church's children; it was to be false to Christ and to His truth. If the Bishops would lead them, they would follow them to the death: "But let our leaders be sure of this: should any of them fail, should any of them lose heart and counsel surrender, we shall repudiate all such counsel. We shall listen to no such craven advice, to no such base betrayal of our trust; we shall continue the conflict. We shall [by our Lord's

help] be enabled to hold fast, and to preserve for our children in the elementary schools of the country the true faith of God Incarnate dwelling in our midst, to the salvation of many souls and His greater glory."

Canon Brooke of the Southwark Chapter and vicar of St. John the Divine, Kington, proposed the main resolution condemnatory of the bill, and proposing to organize resistance in case of its passing. Major Ross seconded, Mr. H. W. Mozley supported, and the resolution was carried unanimously amidst enthusiasm.

A great demonstration against the Birrell Bill was held last Tuesday night at the Royal Albert Hall, under the auspices of the E. C. U., the attendance numbering about 8,000 people. Lord Halifax, who again presided, stated that letters had been received from old members of the Union all over the country, expressing their great interest in the meeting and their deep regret that they were unable to attend. Representative names were those of Lord Forbes, president of the Scottish Church Union, Lord Aldenham, one of the trustees of the Union, and the Earl of Shaftesbury. The Bishop of Birmingham, in his letter, thought the proposed resolution excellent. Lord Hugh Cecil, whose name was accorded an ovation, wrote that it was a matter of life and death to the Church to oppose to the uttermost Undenominational religion. With regard to the question of resistance in case of the bill becoming law, it seemed to him that they should be mad to overlook the material influence that "passive resistance" had had in framing the Birrell Bill, and the weight that was attached to the fear of Romanist resistance if clause 4 was not moulded to their liking. They must, he said, not let it be thought that Churchmen were less zealous for their religious convictions than Protestant or Romanist Dissenters, "or that if illegal action is to be tolerated in others they will shrink from availing themselves of so powerful a weapon." (Great applause.) The Rev. T. P. Ring, rector of Rawmarsh, moved a resolution similar to that adopted at the annual meeting of the Union in the afternoon. Canon Cleworth, secretary of the Church Schools Emergency League, in seconding roused the meeting to great enthusiasm. Mr. Frederick Rogers, a leading member of the labor party, vigorously supported the resolution, which was carried amid a scene of intense enthusiasm.

The annual festival of the Confraternity of the Blessed Sacrament was held in London on the 14th inst., being the feast of Corpus Christi. There were special offerings of the Holy Sacrifice at the following churches, at 11 A. M.: St. Alban's, Holborn; All Saints', Margaret Street; St. Mary Magdalene's, Paddington; and St. Stephen's, South Kensington. The preachers were the Rev. E. Underhill, vicar of St. Thomas', Toxteth, Liverpool; the Rev. V. S. S. Coles, principal of the Pusey House, Oxford; and the Rev. Messrs. A. T. B. Pinchard and A. Montford. There was also a solemn *Te Deum*, with procession and sermon at St. Philip's, Clerkenwell, at 5:30 P. M., the preacher being the Rev. W. G. C. Prideaux. All the services were largely attended. Afterwards a luncheon was served at Holborn Town Hall, more specially for country associates. In the afternoon a social gathering of associates and friends was held at the same hall from 3 to 5:30. At this meeting a paper was read by the Rev. Father Congreve, S.S.J.E., and there was an exhibition of Church embroidery, and other work executed by religious communities and embroidery guilds. Among the exhibits was a small portable altar from the Clewer Sisterhood for use at sea and in mission rooms, etc. The annual conference (open to associates only) was held in the evening at Holborn Town Hall, with the Superior General, the Rev. R. A. J. Suckling (vicar of St. Alban's, Holborn), in the chair. The new Secretary General, the Rev. E. P. Williams (assistant curate of St. Matthias', Earl's Court), in giving the annual report, announced that the total number of priest associates was 1,665. In all there were 19,000 associates and 366 wards. Canon Rhodes Bristow proposed the confirmation of the re-election of the Superior General, the Rev. Lord Victor Seymour seconded, and the resolution was adopted. The Superior General then gave an address, and after that introduced the Very Rev. H. A. Tikhonopoulos, Archimandrite. He came at the desire of the Patriarch of Constantinople in order to further a better understanding between the Church of England and the Eastern Church. He (Rev. Mr. Suckling) had introduced the Bishop of London and his lordship's two Suffragans of Stepney and Kensington to the Archimandrite, and they expressed approval of his mission. This eminent Greek ecclesiastic then gave an address on "The Holy Eucharist in itself, and in relation to the other Holy Mysteries."

The Government is evidently finding itself sinking into an unfathomable bog with respect to its precious measure for the establishment and endowment of the religion of Protestant Dissent in the schools of the nation. In proposing amendments to clause 4 (providing extended facilities for special religious instruction), which were down for discussion yesterday in the House of Commons, the Government has only succeeded in making a muddle of the clause. It has now gone back on the fundamental and initial principle of its own bill, as embodied in clause 1, by the proposal that Church and other "non-provided" schools shall, so to speak, contract out of the Act; that is, they shall cease to receive aid from the rates, and, being in the same condition that such schools were prior to the Act of 1902, they shall be removed from the control of the Local Education Authority, though subordinate in a way to the Board of Education. To begin with, it is proposed that there should be a ballot of parents to see whether there is a four-fifths majority desiring special religious teaching. It is suspected by those who have knowledge of the matter that this arrangement would work most unfavorably as regards Church schools. Then, the conditions being complied with, the trustees are to have no rent; the extended facilities may even then be refused by the Local Authority, after which there is to be an appeal to Whitehall, which may or may not decide to allow the schools to become State aided. This system of contracting out simply spells starvation for voluntary schools. In the debate yesterday, nearly all the speakers on both sides of the House condemned the new proposals of the Government. Mr. Birrell and his colleagues in the Cabinet would have the country believe that the proposed alternative in the bill are in the nature of real concessions to English Catholics and Romanist dissenters, but the country knows better than to be so hoodwinked.

The report of the Royal Commission on alleged "ecclesiastical disorders" was yesterday received by the Home Secretary, who at once sent a copy of it to the King, as his Majesty's receipt of such a document is a condition precedent to its authorized publication. It is expected that the report will be issued in about a week as a Parliamentary paper. In the meantime the Press Association is enabled unofficially to furnish a brief outline or forecast of the report. There is reason to believe that the commissioners recommend, *inter alia*, the substitution of a new rubric for the Ornaments Rubric. This is clearly impossible.

J. G. HALL.

EXTRACT FROM A BACCALAUREATE ADDRESS TO THE YOUNG WOMEN OF BRISTOL SCHOOL, WASHINGTON, D. C.

BY THE BISHOP OF DELAWARE.

NEVER allow yourselves to be satisfied. Thorwaldsen was once found by one of his friends and admirers standing beside a recently completed statue, weeping bitterly. He was astonished, and asked the renowned sculptor what it all meant, saying: "Everyone thinks that this is your greatest work. Are you not satisfied with it?" "Yes," replied the artist, "I am satisfied. And that is why you find me weeping."

Up to that time, he had been fired with an ambition which told him of the possibility within him of better and still better work. But now that this ambition was gone, and he felt satisfied with what he had done, no wonder that he wept, and wept bitterly.

So whensoever in our intellectual and spiritual life we reach the point of Satisfaction, we reach the danger point. Henceforth there can only be retrogression, failure, disaster.

Let us, therefore, always be striving after that which is nobler and higher, dissatisfied—not querulously nor morbidly, but after a wholesome manner—with what we may, by God's grace, have accomplished, since our aim should ever be His own perfection. Remember that there are always within you three women. First, the woman that you actually are; second, the woman that you seem to others to be; third, the woman that you ought to be, and, by God's grace—and that alone—can be.

Seek then to be the woman that you ought to be and can be: women who will always stand for that which is best and most helpful and edifying to other women that may be about you: women not so much of Reputation as of Character. There is a wide difference between reputation and character, the former being what people think we are, the latter what we really are.

Your learning and information may count for much in a way. But it is not so much their lack that is the cause of evil, as it is lack of character which is essentially good, and therefore has in it the root of sweetness.

OPEN CHURCHES WELL ATTENDED

New York Clergy Just Finding it Out

BISHOP POTTER DENIES FOOLISH REMARKS ATTRIBUTED TO HIM

The Living Church News Bureau
New York, July 9, 1906.

ATTENDANCE and interest continue in marked degree to be evidenced toward the series of special summertime services in St. Bartholomew's Church, on Sundays in July. While the gathering of last Sunday was not, in point of numbers, quite that of the opening service when Bishop Potter was the preacher, yet it was sufficiently large to warrant the promoters of the services in their optimistic view. It is quite plain, so they declare, that Bishop Potter rightly estimated the need, and that such need exists.

The preacher at the second of the services on July 1st was the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, and he chose for the day, as did most others in city pulpits, a patriotic theme. He urged upon his hearers an optimistic view of national affairs, despite, he declared, the conditions that are seen in some quarters in the body civic and in the body politic. There is much the nation is perhaps better off without, he declared, but law alone will never eradicate it. Neither, he added, will hysteria cure evils. There must be dependence upon higher things.

There comes from London a cable despatch declaring that Bishop Potter has written to *The Express* newspaper of that city declaring, in response to a query, that he did not make the remarkable statements concerning the relations between the United States and Great Britain, attributed to him upon his arrival in New York from England. The Bishop describes the interviews as printed with him as "remarkable mis-statements." He attributes them to the fact, very well known, that the newspapers of New York are largely written by persons foreign born. His statement concerning any ill feeling which might exist between America and Great Britain, the Bishop said, referred to the meat and insurance inquiries, which are based upon commercial rivalry. In the reports of his talk, the Bishop said, absolutely no mention was had of the many references he made concerning the remarkable growth of good relations and sympathy between the two nations.

Summer plans in the churches are, in general, in operation, and fresh air effort, along all lines, is being developed. As nearly as can be found by a careful survey this work is conducted more extensively this year than in summers past. Several parishes have extensive plants and others maintain more than one institution of this kind. A number of churches contribute to various institutions looking to this end, of a semi-public nature, and do not go to the extent of maintaining separate plants.

Summer plans in New York include this year a resumption of the extensive tent work conducted last year by the several religious bodies and in which the Church coöperated then, and proposes to do so again in the present summer. The Rev. Dr. William Wilkinson of the diocese of Minnesota, who last year preached in the open air to great audiences, is soon to come to New York to undertake similar effort. The work of this Evangelistic Committee, having on its membership many Churchmen, has already begun, and a number of tents have been opened. Ten are projected, an increase over a year ago. A feature of this work is a daily conference of the workers, held every morning at the Bible Teachers' Training School, where reports of the progress of the work are heard, and there is a course of Bible lectures.

In larger measure than last year the Church enters into the vacation Bible school movement. Of the eighteen schools it was proposed to open this week, at least four will be in church buildings, and if more schools are later opened, others of these may be like situated. The Church was represented in this movement at Epiphany Chapel and the Chapel of the Messiah only last year. There will be schools at both chapels again in 1906. New points selected are the parish house of St. Michael's Church and the Chapel of the Comforter. The teaching staff is again composed of young college men and women from the leading Eastern colleges, and theological seminaries, the General Seminary being among them.

IN JUDGING others, said Thomas à Kempis, a man labors to no purpose, commonly errs, and easily sins; but in examining and judging himself he is always wisely and usefully employed.

CLERICAL ERRORS.—IX.

THE first clause in the first pledge in the Ordering of Priests—that in regard to the Holy Scriptures containing all doctrine necessary for eternal salvation—is fully treated in the seminaries. Some, however, would avoid regret and even occasional error, were the fact that there are no closed questions in the higher criticism of the Scripture, fully taught as it is in the seminaries, even more fully taught and emphasized. Valuable as the method is for counterchecking superstition, and puncturing pompous assertion concerning interpretations, it can only furnish a balance of probability, and can never close or solve any question. As this, although frankly stated by most higher critics, is not realized by some of their readers, it is worth illustration.

During a time of some personal mental stress on this subject, the writer's attention was directed, by a skilled classical scholar, to the trite and well-known—but to him, new—fact that the higher critical method and machinery, far from originating in Germany about a century ago, is over two thousand years old. Possibly at the time of Pisistratus, certainly as early as that of the University of Alexandria, higher criticism of the Iliad was carried on by minds which all who know the Greek genius have no hesitation in pronouncing quite as acute as our own. From them, by the simple process of shifting the examination to the Bible, modern higher critical methods are borrowed. These minds arrived at a conclusion which was tested, affirmed, re-tested and re-affirmed, by successive generations of modern as well as ancient scholars, and which, after the ripe investigation of twenty centuries, can be called a settled conclusion of the method. It was, to put it briefly, that the Iliad was subjectively true, but objectively false. As a complete and perfect picture of the manners and spirit of its age it was beyond all praise; but Agamemnon was a fancy, Priam a poetic fiction, Mykenæ a myth, and there was no Trojan war, and no such city as Troy. All who are familiar with the result of the excavations of Schlieman at Mykenæ and Troy will understand the lurid light thrown by him upon this conclusion, and so upon the constructive value of the method, and its absolute demonstration that higher criticism admits of no closed questions. It can never give any certainty about anything, not even negative certainty. Because of its value in collapsing the unfounded assertions of superstition and of bombast it is, in its own line, one of the greatest gifts God ever gave to man.

But when it is used not to raise but to settle questions, not to ask but to answer inquiries, it is inherently and incorrigibly liable to err. A saw, though a tool of great value and indispensable for some purposes, cannot do the work of hammer, nails, and glue-pot. In justice to them it should be repeated that there is hardly a higher critic who does not teach, as a formal portion of his work, that the system admits no closed questions. What needs emphasis is not the fact, but—for the comfort of those who read but few books on the subject and skip the prefaces of those—the full meaning and weight of the fact.

It is a trite but necessary remark that the Scripture referred to is the entire canon of the Old and New Testaments, as defined in Article VI.

The latter half of the pledge—to teach nothing as necessary to eternal salvation, but what we are persuaded may be concluded and proved by the Scripture—is probably one of the best-kept pledges in Christendom. Sad experience has proven the human brain capable of persuading itself that almost anything may be concluded and proven by Scripture. The process seems always the same—the separation of certain texts or sets of texts from the context; reasoning from them without taking the rest into consideration; then, having formed a logically correct conclusion from this partial evidence, the explaining away of all texts which do not agree with this conclusion. This, it will be noted, springs from the sermon-method; the method of taking a text and, by reasoning from it, making a discourse. It is thus a mode or error peculiarly dangerous to minds which, by the necessity of much preaching, have been forced into the sermon-method; and as such it must be carefully guarded against.

It is a strange but inflexible spiritual law, that those who aim at anything short of the best according to their conception, as God has given them light, will sooner or later come to grief. It is merely a matter of time.—*Bishop Brent.*

GOD HAS shown the brotherhood of man by making our salvation largely depend upon the love and act of one to another.—*J. B. Dunn.*

WHAT STEP SHOULD DISSENTING CLERGYMEN IN THE CHURCH TAKE?

An Open Letter from the Rev. Geo. Clarke Cox, to the Bishop of Southern Ohio

CALVARY CHURCH RECTORY, Cincinnati, Ohio,
June 27th, 1906.

THE RT. REV. BOYD VINCENT, D.D.,

Bishop of Southern Ohio.

MY DEAR BISHOP:

AFTER much anxious thought, and after consultation with many friends as to my proper course of action, I have determined to address you an open letter, setting forth briefly my theological position in view of the recent condemnation of the Rev. Dr. Crapsey, in order that you and the whole church may have an opportunity to do what will seem best to you in the case of one who sympathizes fully with Dr. Crapsey.

On the Sunday following his trial I preached a sermon in my parish church in which I declared that I did not believe in the Virgin Birth or in the bodily resurrection of Jesus Christ. I have on many occasions preached sermons in which the doctrine of the Atonement, as it is manifestly set forth in the Prayer Book, was questioned on Scriptural as well as on logical grounds. The doctrine of Original Sin, as set forth in the Baptismal Office, I have strenuously denied and tried to disprove; and there are other manifest teachings of the Prayer Book which I have criticised from the point of view of a reverent and critical study of the scriptures themselves.

In all this I have not been alone, but have had a multitude of supporters in the pulpit, including Bishops. Some have criticised one doctrine, some another; but nearly all at times criticise something. Many, it is true, have in their interpretation insisted that their interpretation was Catholic in its nature. While they have doubtless been sincere in this claim, I believe that they have been mistaken. The teaching in most of our pulpits to-day, however true and uplifting, is far from being the teaching set forth in the Prayer Book in its original meaning. The interpretation of the Creeds is not the interpretation of the days of the Reformation, of the days of the Council of Nicea.

What then? Should every man who finds himself out of accord with one or more of these teachings leave the Church or keep silent concerning his sacred convictions? God forbid!

Should a man who is out of harmony with the whole theological system of the Episcopal Church, which she shares with many Protestant Churches, withdraw from her ministry? I do not know. That he should remain and keep silent is not to be considered for a moment.

The whole of our theology is entangled with the supernatural, with the miraculous. A good part of it is a metaphysical setting of poetic truth, falsified by its metaphysical statement. Is there nothing left for those who do not and cannot believe in the miraculous except a bald denial? I think that there is something left.

The Christian Church seems to me to have been based upon two great truths—that God was manifest in man and that the true life of man is not ended by death. These two great truths took the historic form of a faith that Jesus Christ was Incarnate God and that He rose again from the dead in the flesh. Perhaps no other statement of these truths would have been intelligible to men in that day. But times change: and many to-day accept Jesus Christ as Lord of life who cannot believe that He was Very God; many believe that He lived after the crucifixion and was manifest to his disciples who cannot believe that His body was raised from the tomb.

It has been borne in upon me through a study of the gospels with the heart as well as with the mind, that Jesus' whole life was devoted to showing unto mankind the Way of Life. He accepted for his disciples and fellow-workers all who were willing to follow him, and he exacted no theological test at all. It is true that there are many things in the New Testament writings which imply that he was Very God, existent from all eternity, who had come into the world in accordance with what men used to call the Scheme of Salvation, in order to save at least a part of the world from utter destruction: but I am convinced upon what seem to me to be good grounds that these are misinterpretations of the stupendous life which men tried to account for by the somewhat common expedient of removing it to the realm of the supernatural.

Jesus Christ is to me the great World Hero; the Captain of their Salvation to all who will be saved by him from sin and soul death. I can say with profound conviction, "There is none other name under heaven given among men whereby we must be saved," save this name which stands for the way of life which

Jesus has set forth and exemplified. It has never been repugnant to me to call him Son of God. Devotion seems to require it of me; but I do not say it in a theological sense but in a poetic sense. His resurrection seems to be just what one might expect if there is any immortality for men at all. He lived such a life as fulfilled for the first time within the knowledge of men the true conditions of immortality. Consequently he was manifested in that life after the episode which we call death.

But I would not take time here to endeavor to set forth all my belief about him and his mission.

Enough has been said to show you that however strong a faith I have in God and in Jesus Christ, it is not the evident meaning of the Prayer Book. I not only admit it; I proclaim it.

Why, you will ask, in view of these positions, do you not in honesty and fairness withdraw from the ministry of a church with which you are not more in sympathy?

This has, of course, occurred to me; and I have made diligent inquiries to find a church with which I could be more in accord than this one in which I was born, nourished, and ordained. I can find none. All the loyalty of my heart is here. Is the loyalty of the heart not worth something, is it not to be defended? I find much fault with the definitions of the Church's work, but none with the work itself. The Prayer Book is full of what seem to me utter perversions of Christ's mission when it comes to theological statements; it is also full of the purest devotion and of the most exalted morality. These things I think are the salt which have preserved the true faith throughout the ages.

I am in hearty accord with the polity of the Church, with her order and reverence and beauty, with her use of the symbols and sacraments to teach truth, above all I am in accord with that spirit of practical endeavor for the well-being of men which is surely the spirit of God and of Christ. I might under hard conditions preach in any church which would permit me to exercise my ministry in it; and I should be grateful. But I would always feel like an exile and long for my native land. I shall never willingly leave the Protestant Episcopal Church, which I love more and more, as there seems to be danger that I may be cast out of it.

In the trial of Dr. Crapsey, it was again and again asserted that here was no question of truth. The question was one of conformity. There is in my mind no doubt that I do not conform to the ordinary teaching of the Church. But are my positions true or false? I want to know. If the Church can convince me of my error, no one will more gladly recognize it than I. But if I am allowed to show that the Church is in error, will she acknowledge it? Let men beware how they answer this question, for upon its answer depends the integrity of life.

I will most gladly, Reverend Father in God, listen to you and to others who may attempt to show me that these positions which I hold are wrong, but I recognize no authority to pronounce upon them except that authority which is found in the Truth, correspondence with the facts. Am I wrong? Set me right and I will acknowledge my fault. The Church doubtless has the power to deprive me of my official ministry; but as I truly believe that I was called of God to exercise my office of prophet and teacher, no one can deprive me of that.

I would gladly have spared you and the Church at large the pain of another protest. I know that many of my friends and many who do not know me, will be profoundly grieved. God help me. I can no otherwise.

I would live and die a minister of the Protestant Episcopal Church. May I do so? This question is asked of you and of the whole church. Who is there who thinks thus and who will help me to bring about such a reform in the Church of our birth and of our love that she shall be noted not only for the beauty of Order, and the beauty of Holiness, but also for the beauty of Truth?

If one who thinks as I do may remain in the Church, then it follows that there must come certain changes in the Prayer Book which shall be permissive in their character looking to the elimination of those doctrines which at present are an offense to conscientious men.

With the hope that such changes would be made even in the distant future, a man of the most scrupulous honor might remain in the Church and bear faithful and constant witness to his convictions. A time of conflict is upon us. I pray that those who differ most widely from me will at least do me the justice to believe that I am endeavoring to follow the truth as I see it.

With the highest personal regard, I am,

Faithfully yours,

GEO. CLARKE COX.

The Roman Catholic Theology of Biblical Inspiration

A Theological Syllabus

BY RUSSELL J. WILBUR

With Foreword by the Rev. Francis J. Hall, D.D.

[Continued from Last Week.]

CHEOLOGICAL opinions more commonly held by theologians than divergent opinions touching the same matters, which are nevertheless held by some theologians of weight.

Thesis I.—There was no dictation, suggestion, or supplying, word by word, of the words and locutions of the Holy Scriptures to the human authors (*dictatio, suggestio aut suppletio verborum de verbo ad verbum*).

Thesis II.—The Inspiration of the Scriptures was personal (affecting the human authors), real (affecting the things, *res*, taught), but not verbal (affecting positively the words by which the things are expressed). The Inspiration of the Scriptures was not "plenary," extending positively to the words and locutions, but was "limited" to the sense (*res et sententiae*). The charismatic and positive influence of God did not affect the material content of the Scriptures, but by an additional and negative influence (*assistentia*) God was so present to the human authors, and so overruled them, that they aptly expressed in words, with infallible truth, those things which under the positive influence of Inspiration they rightly conceived in their minds and willed to express in writing. This may be called the Jesuit doctrine.

Thesis III.—To be conscious of being inspired is a distinct and separable thing from being inspired. Consciousness of Inspiration does not belong to the essence of Inspiration nor is it necessary to its integrity. Neither is it an invariably requisite accessory of Inspiration that it should be revealed to the inspired author that he is inspired. Nevertheless we ought not to admit that any inspired author was ignorant of his Inspiration unless it can be proved, and it cannot be proved in the case of any of our canonical authors.

In the judgment of the author of this Syllabus, Thesis I. in the foregoing chapter is to be accepted; Thesis II. is by no means preferable to the recent neo-Thomist opinion, to be stated later, with reference to the same matter; and that portion of Thesis III. is to be doubted which asserts that it cannot be proved that any one of our canonical authors was ignorant of his own Inspiration; nor does there seem to be any valid reason why we should hesitate to ascribe unconsciousness of Inspiration to any of our human authors if there are grounds for such an ascription.

CHAPTER V.

Theological opinions held by weighty theologians but less commonly held than certain divergent opinions touching the same matters:

Thesis I.—The Inspiration of Scripture is verbal as well as real, and involved in the impression by God of the mental images of the words and phrases to be used, upon the minds of the human authors, or some other illumination of their minds equivalent to external dictation or suggestion. This is the opinion of most of the post-Tridentine Thomists. Many of the Fathers and ante-Tridentine theologians can be quoted, but most of them rhetorically rather than theologically, in favor of this or some similar opinion.

Thesis II.—The Inspiration of the Scriptures is not "limited" to the sense but is "plenary" and extends to the words and phrases of Scripture. It is verbal in so far forth as, without any external or internal dictation or suggestion of the words, word by word, the expressive form and clothing of the sense was determined by that same series of "practical judgments," divinely influenced and illumined, which determined the sense itself. This is the recent neo-Thomist teaching and has been embraced by a number of eminent divines well versed in, and well disposed toward, the higher criticism of the Scriptures. For it is evident that if Inspiration be verbal, a large measure of material error and imperfection is compatible with the immediate and charismatic influence of God, and since this material error or imperfection is found in the inspired words, phrases and style of the Holy Scriptures, it may, on this neo-Thomist hypothesis, be found in the equally but only equally inspired sense.

According to this recent neo-Thomist opinion, the Scriptures contain a divine element and a human element; but these two elements so interpenetrate each other as to constitute a divine-human literature, in which the two parts cannot be sepa-

rated, certain things being ascribed to divine action and certain others to human action. These two actions are operative *per modum unius* as the scholastics say. The inspired literature is all the work of God, and all the work of man (*totum ab utroque*). Just as the Word of God Personal was made like unto us in all things, sin only excepted, so by analogy the Word of God written was assimilated to ancient and Oriental literature in all things, this only being excepted, that it nowhere sets forth formal error.

In the opinion of the author of this Syllabus, Thesis I. of this chapter is to be rejected, while Thesis II. affords a probable solution of the difficulties for Catholic theology made so evident by the modern scientific and critical study of the Holy Scriptures.

CHAPTER VI.

Theological opinions advanced by those Roman Catholic theologians who are especially concerned to reconcile the modern knowledge of the Bible with the Catholic Faith and with the tradition and teaching of the Church. Most of these opinions are new in their explicit form, though some of them seem to have been implicitly anticipated in certain respects by some of the Fathers. None of the opinions have been reprobated, and two of them have been cautiously allowed by the Papal See.

Thesis I.—Since it is certain that the human authors make explicit citations of the sayings and writings of uninspired persons without approving them or making them their own, and yet without in every case indicating their disapproval or dissent; so it is conceivable that they may make implicit or tacit citations from oral traditions currently received at the time or from uninspired written documents well known to their readers, without in such wise approving them or making them their own, as to guarantee for us the immunity of these citations from error. But no Catholic exegete ought to fall back upon the hypothesis of an employment of such implicit citations by the human authors, except in cases where, without opposition to the sense of the Church and subject to her judgment, he is able to prove by weighty arguments (a) that the human authors did in fact make implicit citations; and (b) did so without necessarily approving them or making them their own. This Thesis embodies substantially a response made in February, 1905, by the Pontifical Commission of the Papal See concerning Biblical Studies.

Thesis II.—It is conceivable that a book of Holy Scripture, historical in form and appearance, may have been set forth by the human author, either as a whole or in part, not as strictly historical or objectively true but as presenting, under the appearance of history and in accordance with literary customs and conventions of the human author's time and nation, a significance remote from the strict and proper literal and historical sense of the words (parabolic or allegorical narrative, *quasi* historical; history written in the ancient, Oriental, Semitic, and uncritical mode, as opposed to history written in the modern, occidental, and critical mode; *mythico-primitive* history; folk-lore narratives; received national or tribal traditions; midrash; haggadah; etc., etc.)

But no Catholic exegete ought to make use of such an hypothesis except in the case, not to be easily or rashly admitted, where, without opposition to the sense of the Church and subject to her judgment, he can prove by weighty arguments that the human author did not intend to write true history strictly so called, but intended under the form and appearance of history to set forth parable, allegory, midrash, haggadah, or some other sense remote from the strict and proper literal and historical significance of the words. The foregoing Thesis also embodies substantially a response made by the Pontifical Commission concerning Biblical Matters in June, 1905. In enumerating the different kinds of literature which may possibly be in Scripture, historical in form and appearance but not so in fact, the Pontifical Commission specifies only parable, allegory, or some other sense remote from the proper literal and historical signification of the words: but Roman Catholic exegetes of recognized standing would claim the sanction of the Response for the various kinds of literature which we have enumerated as being included under some other sense remote from the

strict and proper literal and historical significance of the words.

Thesis III.—Not all the things related in Scripture, and not all the affirmations there made with the appearance of categorical affirmations, belong to the formal content of the Scriptures; not all the *res et sententiae* are *veritates*.

This is so because the Sacred Books are *literature* and *literature* in the moral and colloquial, as distinguished from the physical and etymological, signification of that term. (e.g., a dictionary, a blue book, a table of logarithms, a manual of facts and propositions is literature in the physical and etymological sense but not in the moral and colloquial sense.) The Holy Scriptures belong, for the most part at any rate, to the *literature of power* as distinguished from the *literature of science*, to use the fruitful distinction of Coleridge and De Quincy. The Holy Scriptures do not, for the most part at least, present truth in the form of systematized knowledge, compacted in precisely worded propositions and handled in the stringent and categorical manner of scientific treatises. The Scriptures are not Books of Sentences, or Manuals of Theological Propositions and Dogmatico-historical Facts. It is for this reason that not all the things stated in Scripture belong to its formal content. The formal content of a piece of literature is never made up of the string of all the statements made in the Book. In writing *literature* men do not so enforce their single statements and the single "theoretical judgments" expressed by them. In *literature* some things are said because the author wishes to teach them; they form the substance and formal content of the book. And in a divinely inspired Book such content is inerrant and has Divine authority. But other things are said, not *per se*, but *per accidens*, not by way of teaching them, but by way of employing them as literary setting, perspective, and clothing. They belong not to the formal content but to the material content of the Book; and even in an inspired Book there may be, as all admit, material errors.

If the sacred authors had produced a literature in which nothing was stated in terms except what they wished to enforce and to teach, the exigencies of human literary composition would have caused them to produce a Book which would not have been readable as the Bible has been readable, if indeed it would have been, morally speaking, readable at all.

The formal content and inerrant sense of the Holy Scriptures, then, cannot be ascertained except by an exegesis which proceeds in the combined light of three first principles:

(1) A traditional first principle of Catholic theology and exegesis, which is admitted by all Catholic theologians and exegetes: *God teaches infallibly only what the human author teaches.*

(2) The second principle, one of common sense, which must be admitted by all sane men: *The human author teaches only what he wishes and intends to teach.*

(3) The third principle, one of literary criticism: *The intention of the author is manifested by the kind of literature which he chooses to write, by the nature of the literary vehicle he employs.*

Where the Church, to which it belongs to judge infallibly of the sense and interpretation of the Holy Scriptures, has not authoritatively determined what the sense and interpretation is, it is the function of Catholic exegetes, using all the resources of literary-historical criticism to determine in the light of the first principles just enunciated, and subject to the final judgment of the Church, what is the formal content and inerrant sense of Scripture.

This is so because the truths taught in Scripture are not a string of all the things said one after another, but are truths enshrined in literature, kernels of truth enveloped in a literary husk which is constituted not only of words, grammatical constructions, etc., but also of certain things related and affirmations made in the form and appearance of categorical affirmations, which in accordance with the ascertainable laws of the *kind of literature* which the author is writing are employed as the literary clothing of the formal sense of the Book.

In vain does any one object: The affirmations of Scripture are divine affirmations, of inscrutable profundity, emanating from the absolute truth. All this is true. But, nevertheless, a divine affirmation, proposed to us in Scripture, is that affirmation which God produced in the mind of the sacred writer, and which is proposed to us in that very manner in which he understood it and wished and intended to communicate it to us. The one and only precept of exegesis is the precept: *Penetrate the mind and intention of the sacred writer.* God did not intend to say more, so far as the primary sense of Scripture is concerned, than the human author intended to say. God teaches

all the things which are taught in the Scriptures, but He does not teach anything which is not taught through the human author; and the human author teaches only what he intends to teach; and what he intends to teach he teaches in accordance with the laws, customs, and exigencies of the kind of literary vehicle which he employs; so that we, if we would ascertain what he intends to teach, must conform our hermeneutical principles and our exegetical methods to the laws, customs, and exigencies of his particular kind of literature.

Thesis IV. It is certain that all of the "theoretical judgments" which the human authors of the inspired books really intended to affirm categorically are true, but not all of them are true absolutely and universally (*omne modo*). Some of them have only a *relative and economic truth*; they are true in that particular mode in which the sacred writer intended and taught them.

This, too, is an inevitable consequence of the Bible's being a human literature, though also divine; a human literature, the various constituent parts of which were produced in divers times and in divers manners, under different conditions. It is doubtful if it is morally possible for God to inspire a literature, intended to be read by men, and of which, as of the Bible, men should be real, though secondary, authors, and yet bring it about that it should contain absolute truth and nothing but absolute truth, under a form accommodated to the necessities of all times. A literature, absolutely true for all times in every order of truth is not more possible than a four-sided triangle. Such a literature, did it exist, would be a monstrosity and an enigma; intended to be absolutely true in every order of truth for all times, it would not be intelligible or even readable at any time. A book true according to the science of to-day would not be true according to the science of to-morrow. Apart from the subject matter of mathematics, it is doubtful if in any department of knowledge (theological, philosophical, logical, physical, or historical) it is morally possible for God to inspire even a systematic scientific treatise (which the Bible is not) which should at the same time contain nothing but absolute truth and be intelligible to men in all ages. Even had it been God's purpose, as some theologians seem almost to conceive, to make the Word of God written, not a literature (which it is), but a manual of theological propositions and dogmatic facts (which it is not), it is doubtful whether it would have been morally possible to combine nothing but absolute truth with everlasting and universal intelligibility.

For reasons, such as these, perhaps, God was content to inspire a literature which must of moral necessity exhibit indications of its human origin and of its first and immediate destination. The characteristics and idiosyncrasies of the individual human authors, the opinion of their respective times, the literary customs of their respective peoples, appear perfectly manifest, although in the very atmosphere of divine inspiration. On account of this relativity, the inerrancy of Scripture cannot signify the absolute truth of all its sayings and propositions concerning every object whatever. Revealed truth, as taught in the Scriptures, was adapted first of all to the times in which the Scriptures were produced. Whence it comes, after the progress of philosophical, historical, and physical disciplines, to have an appearance of imperfection. But this imperfection is purely relative. The errors of Scripture (or rather what are called errors) are nothing but a relative and imperfect part of a literature, which for the very reason that it was a literature, could not but have a relative and imperfect part.

In the humble judgment of the author of this Syllabus, all the opinions enunciated in the Theses of Chapter VI. are true and destined to receive the universal consent of theologians and the approbation of the Catholic Church.

[Concluded.]

HE HAS NOT made us for nought; He has brought us thus far, in order to bring us further, in order to bring us on to the end. He will never leave us nor forsake us; so that we may boldly say, "The Lord is my Helper; I will not fear what flesh can do unto me." "We may cast all our care upon Him who careth for us." What is it to us how our future path lies, if it be but His path? What is it to us whither it leads us, so that in the end it leads to Him? What is it to us what He puts upon us, so that He enables us to undergo it with a pure conscience, a true heart, not desiring anything of this world in comparison of Him? What is it to us what terror befalls us, if He be but at hand to protect and strengthen us?—*John Henry Newman.*

A MAN'S best desires are always the index and measure of his possibilities; and the most difficult duty that a man is capable of doing is the duty that above all he should do.—*Bishop Brent.*

Helps on the **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.*

BY THE REV. ELMER E. LOFSTROM

JOSIAH THE YOUNG KING.

FOR THE SIXTH SUNDAY AFTER TRINITY.

Catechism: Second Commandment. Text: Psalm cxix. 9.
Scripture: II. Chron. xxxiv. 1-21.

THE coming of Josiah was not an accident. Three hundred years before his coming he had been promised, and his work had been foretold (I. Kings xiii. 1-6). This is a sufficient indication that it was of deliberate purpose that this final opportunity for repentance was given to the chosen people. The prophecy and its remarkable fulfilment in the person of a young man given this name, which had been foretold so long before, by a father who himself worked only against God should have been a proof to the people of the truth of their God. They were evidently aware of the prophecy, and marked its fulfilment (II. Kings xxiii. 16-18), and it doubtless had something to do with their readiness to follow the king in his work of reform. But it was only a temporary reform after all, as the others had been.

When Josiah came to the throne at the tender age of eight, there was no sign that he was to be a reformer. The son of a very wicked father (v. 1), he himself was not inclined to serve Jehovah until he was sixteen years old. It is interesting to study the record for influences which may have changed him. Certainly he would receive no influence for good from his father Amon. We should like to think that his mother was the influence which turned him into a good man, and it may be that she was. Yet that he did not change until he was sixteen years old and was married to two wives hardly bears out the supposition. From the age of his sons we conclude that he took Zebudah to wife when he was but thirteen years old, and another wife, Hamutal, when he was fifteen (II. Kings xxiii. 31, 36). This wife Hamutal became an influence in his life just before the time that he was converted from his evil ways, so that it may be that if any person in his own family influenced him for good, it was she. Her son, however, was a wicked man. There were at least two prophets, Jeremiah and Zephaniah, who prophesied during his reign and they may have been the influence which changed Josiah, although Jeremiah's call seems to have come the year after the reformation began (Jer. i. 2). We know that there was a drought for several years about this time, which brought the country to a state of destitution, and this probably had much to do with bringing the king and people to repent (Jer. iii. 3; ix. 12-14; xiv. 1-7). If at this time someone showed Josiah the prophecy concerning himself, and we know that he was aware of the prophecy a little later (II. Kings xxiii. 16-18), the two Providential circumstances taken together would undoubtedly give the young king thoughts of repentance and a sense of mission.

Whether or not it was the main factor in bringing the young king to "seek after the God of David his father," it no doubt had a great influence upon him, and we may take a lesson from this interesting fact. By means of the recorded prophecy in which he was named and the work God meant him to do was pointed out, the careless king became a great power for good. Yet God has just as surely a chosen work for each one of us. For every boy and girl born into the world, there is the life and destiny which God wills for them. The Church teaches us to pray that we may actually do all such good works as He has prepared for us to walk in. It is just as important in its own sphere that we each do what God wishes us to do as it was that Josiah should do what God had promised that he should do. Had he failed it would have been a sad failure for Josiah, and another man would have been raised up to do the work. So God gives us each the chance to work with and for Him. It rests with us whether we accept the opportunities.

It seems that Josiah was not free to undertake the definite work of reform until at the age of twenty he assumed full control of the kingdom. That his first work was the destruction of the places of false worship bears out our guess that the old prophecy concerning himself occupied a prominent place in his

mind at this time. He personally (v. 4) oversaw the work of destruction, and for six years, he was engaged in the work of destruction. But it is not enough to do away with the bad unless the vacancy is filled up with good. Those who are busy doing good find it easy to be good. While those who simply try to avoid the evil are apt to fall into one evil in avoiding another. After six years of destructive work therefore, the king began the great work of construction and restoration of the good. He undertook the great work of cleaning the Temple and restoring it to its proper place as the religious centre of the kingdom. And it was a wise move to give the people a share in the restoration. The whole nation, as far as it was left (v. 9), had a share in the work. And the fact that the gathering of the money and its expenditure could be without reckoning, and it still be recorded that they "did the work faithfully," is an eloquent witness to the fact that the whole nation was really aroused and interested. And if we are to take a lesson therefrom it would be to learn to claim a share in God's work. Had the work of building been done by the king alone, as it could have been in those days, the people would not have received as large a blessing. The rector and the teachers and some others are too often left to do alone what all should have a share in doing. Let those who are half-hearted in their praises learn to pray and work in bringing others with them and do this regularly and they will be surprised to find their praises become a delight. The incident of the faithful workmen also gives the teacher an opportunity to discuss the whole question of trusts and stewardship, of the duty of faithfulness and honesty in all kinds of work. The bearers of burdens are praised as well as the orchestra and overseers.

The finding of the Temple copy of the Law is a notable event and had a remarkable influence. The work already done proves that they were not entirely ignorant of the provisions of the Law. But some of the Law had evidently become a dead letter, and seems to have been unknown. When they read there the blessings promised to obedience and the curses pronounced upon disobedience (Deut. xxvii. 28), they could perhaps understand why their nation had suffered so many trials and reverses. The best commentary upon the concluding verses of the lesson is to read the curses in Deut. xxvii. which caused this alarm in the king. That it excited something more than emotion is shown by the fact that the king read the Law to the people, and having himself taken a vow to keep the Law, he called upon the people to do the same (II. Kings xxiii. 2, 3). The lesson here is that emotion alone is of no value. If we know God's will, happy are we if we do it. To cleanse his way, the young man must take heed thereto, measuring by God's revealed will, but having done this, the actual work of cleansing his way remains to be done.

THE FIRST COMMANDMENT.

NO MAN is ever safe against the love, the service of sin, save by the power of the love of God. There is no sure way of keeping the evil out save by letting Him in—by the glad welcome, the trembling, thankful, adoring recognition of Him who made us, that we might find our freedom in His service, and our rest in His engrossing love. Yes, for here is the deepest pathos of that empty throne of which our Saviour speaks—that heart so easily reoccupied by the unclean spirit that has been driven out of it;—that all the while Almighty God is waiting, pleading that He may enter in and dwell there; that He may bring into the wavering and aimless soul that growing peace and harmony and strength which no man knows save in the dedication of his life to God. . . . It is pitiful to think how many lives are passed in perpetual peril and hesitation; how many hearts tired and feeble in the desultory service of they know not what; . . . while all the time it is only a little courage, a little rousing of one's self, a little venture in the strength of faith, that is needed to enthrone alive the empty, listless soul, the one love that can give joy and peace and clearness through all the changes of this world; the One Lord who can control, absorb, enoble, and fulfil all the energies of a spiritual being.—*Francis Paget.*

TRY TO FEEL, by imagining what the lonely Syrian shepherd must feel towards the helpless things which are the companions of his daily life, for whose safety he stands in jeopardy every hour, and whose value is measured to him not by price, but by his own jeopardy, and then we have reached some notion of the love which Jesus meant to represent; that Eternal tenderness which bends over us, and knows the name of each and the trials of each, and thinks for each with a separate solicitude, and gave itself for each with a sacrifice as special, and a love as personal, as if in the whole world's wilderness there were none other but that one.—*Frederick Wm. Robertson.*

A RECTORY CONFERENCE

WHICH MIGHT EASILY HAVE TAKEN PLACE IN THIS COUNTRY.

WHAT we want is a good—Church—paper.” Jossop spoke the last three words slowly, in time with his attempts to light a very short spill between the bars. The third succeeded, and he leaned back and rekindled his pipe, puffing in a way that implied he had made an important statement. A murmur of acquiescence went round.

“Yes,” said the Major, “we do want something bright, that will interest the laity as well as the clergy; something smart and catchy, up-to-date, and all that sort of thing.”

“I was speaking to the editor of the *Lectern* last week,” observed the rector, “and he said he always welcomed suggestions—”

“Not a bit of it!” interrupted O’Greedy: “I get my *Lectern* for nothing from my brother-in-law, so it is a bit old, but I read it regularly. One time they asked for suggestions about increasing the circulation, and I sent some—advised less advertisements and more matter, and a colored picture now and then, and a more taking name, and a lot of things; and all I got was a letter of thanks, saying the cost of production had to be thought of, and different tastes to be considered, and so on.”

“The *Lectern* is run by a clique,” said Jossop, in the tone of one who knows, emphasizing the statement by closing his left eye. “They stick in their own trash, and an outsider has no chance. A month ago I sent a letter—I am sure it would be a column long—on the way the Church Body office might cut down expenses by making their own ink, and I never heard a word about it since.”

“Did you send a stamp for return of rejected contribution?” asked the boy, but the impertinence was passed unnoticed.

“What would a ‘good Church paper’ be like?” inquired the Doctor.

“Why, it would have intelligent articles on Church events, and—” the Major began.

“Do you know,” broke in Jossop, “I think the day of leading articles is over. The sharpest London papers have given them up. What people want is facts; they can form their own opinions of them.”

“How about a really good story by a tip-top man?” suggested O’Greedy.

“I believe tip-top men get a rather high price for things of the kind,” remarked the rector.

“Oh, well,” said the Major, “they mustn’t think they can produce a first-rate paper for nothing. But I don’t like the idea of a story. If it is high-class, the smaller people wouldn’t read it; and if it was to suit that sort, it would be too mawkishly goody-goody for others—ourselves, for instance. Besides we can get such good reading now in the sixpenny editions.”

“A paper to be of any real use ought to appeal to the working-man,” said Jossop; he ought to have something he could take home with him on Saturday evening. You want what will interest the Belfast artisan, for instance.”

“Football, and the starting-prices,” hinted the boy.

“John,” said the rector, “have you done your lessons?”

“No school to-morrow—going to Ballycrack to play the College,” replied the boy, tapping a fresh cigarette, with the lately acquired confidence of one who realized that he was too old to be publicly ordered to bed.

“Certainly,” said the Major, “the Church working-man ought to have something wholesome to read. Look at the *Informers* and the *Adversary*—I believe they sell to some extent amongst the Dissenting working people.”

“I am not sure that we would care for papers exactly on those lines; we have to consider our more educated people as well, some of whom know a little history and such things. But the Dissenting papers often contain a sermon; I don’t know if—”

“With all due respect to sermons,” put in O’Greedy, “I doubt if anyone would read them. I prefer them *vivà-voce* myself.”

The rector took a half-sheet of paper from the table behind him, and, after a struggle, recovered from the lining of his waistcoat the stump of a pencil, with which he made a few notes.

“The week’s-news paragraphs are rather well done in the *Lectern*, I think,” he observed.

“But what business has secular news in a Church paper?” the Major demanded, looking around as if seeking for contradiction. “It is always stale, for we have read it all days before. Leave that and politics to the dailies, I say, and don’t dish up a lot of reheated stuff.” A short pause seemed to encourage the boy.

“There was a good joke in the *Lectern* last week,” he said, “about a clergyman who put the grocer’s book in his pocket in mistake for his sermon notes.”

“I saw it,” said the Major, severely; “most undignified, I consider. That sort of thing is all very well in its proper place, but I do not think its proper place is a Church paper,” and he emptied his glass as if he were quenching a spark of humor in his throat.

“And I would simply have no correspondence,” said O’Greedy; you open the door to all sorts of dangerous ideas and fads which get a whole week to do their mischief before they are answered; and if they are answered at all, the chances are they are forgotten.”

“Well, a strict discretion ought to be used, at all events, in admitting letters,” said Jossop, “and nothing of a controversial sort should get in. Those squabbles are very unseemly, and put ideas into uneducated minds that they would never have thought of.”

“I have noted down,” said the rector, holding his half-sheet

in front of him, “some of the suggestions that have been made. I notice they are mostly negative. Let us assume that we fairly represent the average opinion upon what a good Church paper would be like. I find the following subjects excluded from it: Leading articles, stories, sermons, secular news, politics, humor, controversy, and correspondence, and, if I understood rightly, subjects which are not of general interest to the lay as well as the clerical reader. Nothing has been said about a suitable name—it ought to be descriptive and characteristic, and at the same time brief and easily spoken and remembered. You haven’t said much, Doctor; don’t go for a minute, till we hear have you any suggestion.” The Doctor was getting into his great-coat.

“I did not hear whether it was to be High or Low,” he said.

“Well,” said O’Greedy, with a chuckle, “you may take it that the man in the street is too sound to support a High paper for a month.”

“And I should hope the *Protester* and the *Dissension* Society have nearly cured educated people of the extreme Low rot,” blurted out Jossop, glaring rather fiercely at the speaker.

“We have had enough of one-sided papers,” said the Major, raising his hand as if to avert a threatening storm; “it should identify itself with no party; give us a paper above all that sort of thing, that will please everybody, and tread on no corns.”

“Call it the *Jellyfish*,” said the Doctor, as he turned up his collar.—A. T., in the *Church of Ireland Gazette*.

THE LANCASHIRE DEMONSTRATION IN LONDON

Great Procession Four Miles Long

[In copying the half-tones, which appear on the next page, from *Church Bells*, the result is not as good a picture as could have been made from a photograph, but the event was so unique that even so indistinct a picture adds greatly to the interest of the reader. We quote also from *Church Bells* some details of the procession not heretofore given.—EDITOR L. C.]

THE rendezvous was a great stretch of grass in Regent’s Park, whence the procession was timed to start at twelve sharp, and actually did so at ten minutes past. At 11.15 the Bishop of Manchester was on the ground, with his Archdeacons and the leading Lancashire clergy gathered about him, and observed rather ruefully that he felt like Little Bo-Peep. But he need have been under no apprehension; his people arrived well up to time, and grouped themselves under their respective banners—very fine ones some of them—and got into their places without fuss or flurry. The Bishop of London, Lord Halifax, Mr. Athelstan Riley, and other prominent Churchmen arrived to do the honors of their metropolis, and, to crown all, the weather was magnificent—cloudless and warm, an ideal day for the purpose. The leading band struck up Sullivan’s melody to “Onward, Christian soldiers,” and the procession stepped off with Mr. Hill, the Secretary of the English Church Union, at the head, bearing over his shoulder a fine white banner with a red St. George’s cross, a wonderfully effective rallying device for an extended gathering of this kind. Large crowds witnessed the start, and the Bishops were greeted with hearty cheering. As the procession—a mile and a half long, and made up of 10,800 men (the women after showering red roses on us at the start made their way to the Albert Hall in vehicles, great and small)—Londoners had the opportunity of reading on the three hundred and odd banners what the Lancashire Churchmen asked for. “No local creeds, but universal tolerance,” said one; “The three R’s and one R more—Religion,” said another. Others called for “Religion, not Rent”; “No facilities without securities,” and other elementary rights of free citizens. It was a fine and most impressive sight, this gathering of men of all classes and all ages; everywhere it was received cordially, often with marks of respect and bared heads. The effect produced was unmistakable; at times it seemed to reach the level of a solemn religious service.

The Bishop of London had to fall out at Langham-place, having to get back to his Ordination candidates, but he stood up in his carriage to watch the procession pass, and waved to it with such cheery greetings as only he knows how to bestow. And so we tramped the four miles through the now sweltering heat, but everybody hung on doggedly until we reached the Albert Hall, at two o’clock. It was trying enough to younger men; to the Bishop of Manchester and men of his age it was a severe test of endurance, gallantly borne. But at many points on the route there were large gatherings of Church people in the balconies and at the windows to cheer them on, and there was no indifference anywhere. The police afterwards bore emphatic testimony to the perfectly orderly character of the procession and to the excellent management which carried it through without mishap of any kind. The climax came when the head of the procession swept up the long flight of steps to the Albert Hall, where they were greeted by a large crowd of students and others, and the cheering was hearty and continuous.

It took three-quarters of an hour for the members of the procession to find their places in the Hall, where their women-kind were already assembled. Stirring music was played on the great organ, and nobody, I should think, grudged the leaders their rest after the fatigues of the long march. Warm greetings were accorded as men



THE START FROM REGENT'S PARK.

of mark appeared on the platform; and a hearty cheer was given for Mr. Hill, who had labored so hard for the success of the procession. At length the opening bars of "The Church's One Foundation" preluded the opening of the proceedings, and the whole of the vast assembly, now some thirteen thousand strong, stood up and sang that splendid hymn with a solemnity and effect which had to be heard to be in any degree realized. Then, to the accompaniment of a great burst of cheering, the Bishop of Manchester with his Lancashire supporters, lay and clerical, stepped on to the platform. Prayers were read, the Apostles' Creed and the Lord's Prayer recited with a wonderful sense of strength and unanimity, and the Bishop rose to address the assembly.

If ever the Bishop of Manchester had the right to feel a proud man it was at that moment. He spoke as a Lancashire man to Lancashire people who were in earnest. He struck the right note at the outset and maintained it perfectly throughout; in clear, sharp sentences, without oratorical flourishes, he made clear the reasons why Lancashire objected to the Bill, and her determination at all costs to reject it. "We are here," he said, "From lovely Leek on the northeast to Flixton on the southwest, from sunny Silverdale on the northwest to active Ashton-upon-Lyne; from the great towns—loyal Lancaster, proud and bonny Preston, breezy, bracing Blackpool, musical Morecambe, busy Blackburn, and delightful Darwen," and so on; while roars of applause greeted every allusion.



THE BISHOPS OF MANCHESTER AND LONDON LEADING THE PROCESSION.

MEMBERS OF THE CLASSES OF '70 AND '71 AT THE GRAVE OF DR. DE KOVEN, ON THE SOUTH SIDE OF THE COLLEGE CHAPEL, RACINE, WISCONSIN, ON COMMENCEMENT DAY, JUNE 20TH, 1906.



Rev. Arthur Piper, D.D. Rev. John Coleman. Hon. J. B. Winslow. Rev. Thos. W. MacLean, LL.D.
Rev. Luther Pardee. Mr. John B. Slemmons. Mr. Sorenson. Hon. Wm. R. Merriam.
Mr. Frank O. Osborne.



THE FACULTY AND "THEOLOGS," ST. LUKE'S HALL, UNIVERSITY OF THE SOUTH, SEWANEE, TENNESSEE.

EXTRACT FROM PRESIDENT LUTHER'S BACCALAUREATE SERMON TO THE GRADUATES OF TRINITY COLLEGE.

NOTHING new has been revealed in the late exposures of objectionable practices in business and politics. Broadly speaking, we have known all about these matters, in some cases for many years, in all cases for a considerable period. Think a moment. The methods of some life insurance companies have lately been attacked. Has anything been told that had not been practically public property for many decades, denounced by well-known authorities again and again, even in minute details a matter of morally convinced suspicion? A vast corporation, virtually I suppose a real monopoly, has been and is now under fire of denunciation for its alleged dishonest and otherwise evil practices. The same story of the same corporation was set forth in a volume, interesting and readable beyond most other books, given to the public in 1894. Within the month excitement has run high over stories of what takes place in the preparation for the market of much of our food. An account to much the same purport as the report of the President's committee, an account covering nearly all the revolting charges in the popular novel that seems to have brought on the investigation, was, at least two years ago, perhaps more, given to the public by scientific experts writing for an English medical journal, and was widely, but perfunctorily, commented upon in our own periodicals.

It is a commonly observed fact that under our institutions no law not supported by public opinion can be enforced. As a converse and a corollary it seems to follow that no great amount of evil is likely to exist not palliated or permitted by consent nearly universal. We are now apparently resolved against railway rebates. How many of us have refused the infrequent, but much sought-for "pass"? Yet the man who uses a "pass" to cover part of the expense of a necessary journey reduces the revenues of the road and diminishes the dividends of the widows and orphans said to depend upon their holdings of railway stock for their support. We are just now moving for more pure elections. One well understood form of corruption consists in hiring voters to stay away from the polls on election day. More men refrain from voting, bribed by their own laziness or indifference or selfish preoccupation, than could possibly be influenced by money to do the same thing. A percentage of voters will cast their ballots as directed if one pay them from \$1 to \$5. A vastly larger percentage will vote as directed in confidence that much larger sums than \$1 to \$5 will thereby be added to their resources; not, indeed, paid as a bribe, but received as a reward through privilege. Let me make this point a little more clear. A man may vote for a protective tariff because he thinks that artificially diversified industries are better for his people than that they should follow the line of least resistance and do the thing that seems immediately easiest. Such a vote is wholly honorable and such an opinion is easily defensible. But, also, a man may vote for a protective tariff for no reason other than that he expects to make money out of the tariff for himself. In this case the vote is dishonorable and the voter is after a bribe. Of course similar distinction in motive may be found in individual action relating to many questions of public policy as to which we vote from year to year.

Thus it is that I venture to suggest that we have been rejoicing in iniquity. We have not realized it, we did not mean to be guilty of these things. We are not a dishonest people above all other peoples. We have invented no new sins and we have practised many virtues. We are conspicuously generous, kind, tender-hearted, forgiving. But we have fallen into undoubted sin through preoccupation in what are really the minor interests of life and through consequent indifference to truth. It seems to me, therefore, that the Christian, when awakened, should be slow in his personal denunciation of the scores, or the hundreds, upon whom have descended the lightning-strokes out of our storm of inquiry and so-called discovery. Condemn sin? Yes. Punish the sinner? Yes; indeed they must be punished or all this new movement will fail of its full result. But—but—let us not forget that most of us are in one way and another also guilty; that if we had been all that we ought to have been, all that we might have been, much that now torments the public conscience would have been impossible.

It would be an unworthy thing if during this June all our hundreds of baccalaureate preachers were simply denouncing a hundred or a thousand detected sinners. A baccalaureate service is not a police court. It would be hardly worth while, on occasions such as this, simply to tell young men that there are a great number of very wicked persons in the country of whose ways the youthful should beware. But as I understand the signs of the times as revealed in the collegiate sermons of the day, we older men are standing before our pupils and our successors rejoicing in the new light which reveals our own failings, proclaiming the truth against which we have sinned, acknowledging wrong which we mean to rectify, and summoning the new strength of budding manhood to help us in such amendment. And this, surely, is love, is charity. "Greater love hath no man than this, that a man lay down his life for his friend." But, if not the greatest, yet is it great love to lay bare our lives to our children, when the time comes that they must take their share of our responsibilities. We may be sure, if we think of it, that consciousness of their own misdeeds will save us from their scorn. It is a specially hopeful thing that our institutions of learning are with one consent making these questions their own.

Let us be thankful, then, that our colleges and universities, our

schools all over the land, mean to teach public righteousness: to teach not only the beauty of holiness, but also the means for securing public holiness. Let us be glad that we may perhaps learn not alone the aboriginal necessity of individual good character, but that more difficult lesson how to make individual good character effective outside itself. Gentlemen of the senior class:

If you ever think of this hour, you may be tempted to say that the lessons of your last college sermon were hardly practical. For your first struggle will be not so much to reform the world as to justify your claim to remain in it. Indeed you must, for some years, be content with circumscribed activities, working at tasks set you by other men. It may not be so always. As you work out your several destinies some of you, I hope many of you, will find large opportunity for exerting wide influence. You have been trained with a view to great things, to leadership; yet be not over-anxious for quick achievement nor impatient for prominence. If it comes take it prayerfully, if it lingers be not ashamed nor afraid. It is, after all, a practical lesson, it is not, if you are brought to understand that from first to last, in small duties and amid vast responsibilities, that man counts for good who is honest, true, helpful; who cannot be seduced by plausible falsehood from his love of truth, whose eyes are wide open and whose divinely-given powers of perception are fixed upon the spiritual realities which underlie and over-spread all those temporal things that environ us.

CHRISTIAN EDUCATION NECESSARY.

WE know by experience that we have bodies, and intellects, and souls. We eat, we drink, and sleep, and grow in stature—here are functions of the body; we think and reason, and form plans—here are functions of the mind: we reverence our parents and love our country, and give a moral character to what we do and say—here are functions of the soul. These three elements—the physical, the mental, and spiritual—enter into our composition, and make us human beings. That education is partial, which does not provide for the culture of all these. For the most part in our country, the soul is purposely ignored. Useful knowledge, as it is called, heaps of facts, are supplied for the memory, and hastily stored away, and accomplishments are added as ornaments for the outside to shine and glitter in the eyes of others, but principles, the chart of duty, the basis on which every well ordered and successful life must rest, are only partially taught or entirely forgotten: and the will which is the pilot who holds the rudder: the charioteer who guides the steeds; the sovereign who wields the sceptre—is left untrained, undisciplined, to run capriciously, as it lists, without rule. The result of this partial education, if it may be called education, which leaves out of account altogether the greatest, and by far the most important, of our faculties, is soon reached, and may be, and often is, showy. Such a training may serve well enough for an examination, conversation in a drawing-room, and at a watering-place, but it will not produce the wife, the mother, the matron, who will be equal to all the changes and chances of life; the woman who has her memory well stored with useful information, but beneath it has clear, well-defined principles, which will sustain her in all emergencies, and a soul trained to move along the groove of God's commandments, as the heavenly bodies pursue their noiseless way, in perfect obedience, and give us the music of the spheres.—*Bishop of Springfield.*

VACATION OR HOLIDAY?

OUR word "vacation" is unfortunate in its philological kinship. It suffers from its relatives—"vacate," "vacuity," "vacuum," etc. Uninvited the suggestion comes that a "vacation" means to "vacate" one terrestrial spot and move on to another, and, in addition, to experience a "vacuum" in the head, if not in the stomach. The English have a better word. What we call a "vacation?" they call a "holiday." This word of English usage has better philological relatives. It suggests that the summer rest days are "holy days,"—sacred feast days of the spirit. In these bustling days of dollar-chasing it is good to remind ourselves that it often happens that the spirit of man, quite as much as his body, needs recuperation. A "vacation" has come to mean too exclusively a change of geographical location. Too few appreciate the fresh strength to be gained, even at home, by taking the quiet of the summer rest days to set the thoughts and affections upon higher and nobler things. One may go to some renowned summer resort and seek in vain for rest. Another may remain at home and become a new creature through the beauties of nature in and around Boston, through reading some great books, though spending more time in meditation upon the Bible and in communion with God. Whether you remain at home or are privileged to go to seashore or mountain, make your "vacation" a "holy day"—a feast day of the spirit.—*The Temple Trumpet.*

THEY who, continuing faithful to divine grace, however partially communicated, serve God with their whole lives, will never fail of that one reward, the greatest which even He has to bestow, the being made able to love Him with their whole hearts.—*Dora Greenwell.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

"THIS IS A GREAT MYSTERY" (EPH. V. 32).

To the Editor of The Living Church:

WHAT is the signification of the term "mystery" (μυστήριον) in these words of St. Paul? St. Jerome rendered it by *sacramentum*, and it has recently been affirmed that we have here a clear statement that marriage is a sacrament. It is not part of my present purpose to discuss the sacramental character of marriage, but I should like to examine the Biblical usage in regard to the term in question, for as someone has truly said, the best commentary on any text of the Bible is the Bible itself.

Let us look first at the Greek term μυστήριον. I must pass over its classical use, simply saying that it denoted a religious rite which it was profanity to reveal. Its original meaning that is, connoted the idea of "secrecy." In later Greek it signified a secret of any kind, as in Menander, "Tell not thy secret (μυστήριον) to a friend." In the Greek Old Testament (including Theodotion's version of Daniel) it is found thirty times, where "a secret" seems fully to represent its meaning. Thus Tobit xii. 7, "It is good to keep close the secret (μυστήριον) of a king, but to reveal gloriously the works of God": Ecclus. xxvii. 16, "He that revealeth secrets (μυστήρια) destroyeth credit," etc. The other instances are very similar. That is, its meaning was not "a mystery," i.e., something difficult or impossible to comprehend, but "a secret," i.e., something known only to a few, whether, e.g., to God, to officers on a campaign, or to a man and his friend. Its counterpart is found in such terms as "revelation," "reveal," "make known," etc. The later Jewish Apocryphal books, such as Enoch, carry on this idea.

In the New Testament the term is found either twenty-eight or twenty-seven times (I. Cor. ii. 1 perhaps being a variant), of which twenty-one instances are in St. Paul, four in the Apocalypse, and one in St. Mark and its Synoptic parallels. The passage in St. Mark illustrates its meaning very clearly. Our Lord says to the disciples, "Unto you is given the secret (μυστήριον) of the kingdom of God: but unto them that are without all things are done in parables." That is, the "secret" or "mystery" of the kingdom is revealed to believers, while those who have not faith hear only the parables, which contain but at the same time conceal it. Compare Psalm xxv. 14, Prayer Book Version, "The secret of the Lord is among them that fear Him." This does not agree with the Hebrew, but Theodotion rendered it μυστήριον Κυρίου, whence our "secret of the Lord." In St. Paul the characteristic meaning is "the divine secret," the secret purpose of God in His dealings with man. One or two examples must suffice. In Rom. xvi. 25, 26, we read, "according to the revelation of the secret (μυστήριον) which hath been kept in silence through times eternal, but now is manifested, and . . . is made known unto all the nations"; Col. i. 26, 27, "The secret (μυστήριον) which hath been hid from all ages and generations: but now hath it been manifested to His saints, to whom God was pleased to make known what is the riches of the glory of this secret (μυστήριον) among the Gentiles, which is Christ in you, the hope of glory." These two passages illustrate what to St. Paul was the "mystery" or "secret" *par excellence*, namely, God's eternal purpose, the secret hitherto kept hidden, but now in the Christian dispensation revealed, that the Gentiles were to be included in the scheme of salvation. What a revolution in theological conception this meant to a first-century Jew is better imagined than described.

What has been said will help us to understand the meaning of St. Paul's words in Eph. v. 32, "This is a great mystery." God had said in Genesis, "They two shall be one flesh." St. Paul affirms that while this is true of earthly marriage, it has a yet higher signification, it contains a *secret meaning*. "I declare it in reference to Christ and the Church. I say no more of it now: but I bid you see to it that in common life each one of you is true to its first and plainest meaning, for the sake of the deeper meaning that lies hid in Christ." "Great" refers not to the obscurity but to the importance of the "secret" or "mys-

tery." The sentence might be paraphrased, "This doctrine of revelation is a profound one."

Jerome's rendering of the Greek term throughout the Latin Bible is interesting. In nine passages in the Old Testament he simply transliterated, i.e., he wrote it in Latin letters. Thus Dan. ii. 29, "He that revealeth secrets hath made known to thee what shall come to pass." The Septuagint has μυστήρια, which Jerome rendered *mysteria*. In eight instances he translated the term by *sacramentum*. Thus Daniel ii. 47, "Thou hast been able to reveal this secret" (Septuagint μυστήριον, Jerome *sacramentum*). The other instances of this use are Tobit xii. 7, Wisdom ii. 22, vi. 24; xii. 5; Dan. ii. 18, 30, iv. 6. In the New Testament he again transliterated nineteen times, as in I. Cor. iv. 1, "Stewards of the mysteries (μυστήριον, Jerome *mysteriorum*) of God." In eight instances he rendered it by *sacramentum*. Thus Eph. iii. 3, "By revelation was made known unto me the mystery" (μυστήριον, Jerome *sacramentum*). Or in Rev. xvii. 7, when St. John wonders at the woman drunk with the blood of the saints, the angel asks him why he wonders, and goes on to say, "I will tell thee the mystery (μυστήριον, Jerome, *sacramentum*) of the woman and of the beast." The other references to *sacramentum* are Eph. i. 9, iii. 9, v. 32; Col. i. 27; I. Tim. iii. 16; Rev. i. 20.

I think these instances will be sufficient to show that on the witness of Holy Scripture itself it is absolutely impossible to draw any inference as to the sacramental character of marriage, either from St. Paul's original word in Eph. v. 32 or from Jerome's rendering of it. That in the middle ages such inference was drawn from Jerome's rendering, and that this text in the Vulgate was appealed to in support of the doctrine that marriage is a sacrament, I am well aware. It only reveals, however, a failure to look out the original Greek, or even to compare the other passages in the Vulgate where *sacramentum* occurs. Even if we did not know on other grounds that Jerome never dreamed of using the term in the Vulgate in our theological sense of "sacrament," his reference to the *sacramentum* of the harlot in Rev. xvii. 7, would place the question absolutely beyond dispute. It would be a most egregious anachronism to suppose him to employ the term in the Vulgate in our restricted and definite sense.

I should like to discuss the history of *sacramentum*: how it originally signified "any thing sacred": how it came to be used of "an oath," and more particularly of the Roman soldier's oath of allegiance: how, largely through its use in the Latin versions, it came to be used of things Christian, such as the Lord's Prayer, the Dedication of a Church, etc.: how it gradually became narrowed to seven Christian ordinances, and seven only, and how it assumed its full and final dogmatic signification: but my letter is already too long. I can only hope that before we priests affirm that St. Paul in Eph. v. 32 taught marriage was a sacrament, we may examine, and examine very carefully, the *Scriptural*, and not merely the mediæval Greek or Latin, signification of μυστήριον.

STUART L. TYSON.

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SCARCITY OF CLERGY.

To the Editor of The Living Church:

THERE seems to be considerable discussion of late concerning the need of more clergymen and of the scarcity of candidates for Holy Orders. Other religious bodies, that have an educated ministry, seem to be confronted by like conditions and needs. In my judgment the scarcity of candidates for Holy Orders in the Church is due to several causes. First, the fact that several blatant semi-infidel priests are permitted to deny or argue against cardinal principles expressly stated in the creeds and at the same time hold their places as priests of the Church whose teachings they deny, has a direct tendency to deter young men of ability and integrity from applying for orders. Young men of education and intelligence know that priests who deny the doctrines that they are sworn to teach and claim the right thus to trifle with their oaths are necessarily dishonest, and the fact that they are tolerated in the sacred ministry in some dioceses and possibly encouraged in others, in my judgment, discourages desirable men who, under other conditions, would offer themselves for the sacred ministry. The conviction and deposition of a few of the heretical priests referred to would have a good effect on the Church. They are not numerous, but they make considerable noise. I know that there have been heretics in all ages of the Church, and I presume that their race will not soon become entirely extinct. The

fact that in some dioceses the Bishops, who are sworn defenders of the faith, remain silent, when the faith is denied, or when heresy is defended, has a chilling effect on the ardor of young men who would like to offer themselves as candidates for orders. They feel that the Church should purge her ministry of false teachers rather than place such men in important places of trust and power.

Another thing that has reduced the number of men seeking the ministry is the many discouraging things that are said in the Church press as to the stipends of the clergy and their hardships. Every now and then some one unfolds an extreme tale of woe concerning the smallness of stipends. That stipends are small is true, and it is also true that many of the men who enter the ministry would receive small incomes if they should enter other callings than the sacred ministry. Men in other professions and business see hard and lean days and nights. I wish that clerical stipends could be largely increased. I very much doubt that the clergy in the early days were as insistent as they are now on "a thousand dollars and a house." But I believe that their stipends should be increased where this can be done.

The main cause, in my opinion, for the scarcity of candidates for the ministry is the fact that many Bishops and priests do almost nothing to obtain candidates for orders. I have been connected with the Church in Oregon nearly thirty years, and in all this time I have heard clergymen say almost nothing that would have a tendency to encourage anyone to offer himself for the ministry, while I have heard them say much that would discourage such action. I have heard one or two clergymen speak words that might have a tendency to bring the matter in a favorable light to the minds of young men. The late Bishop Morris rather boasted that he had not suddenly laid hands on any man for the ministry. In fact during an episcopate of nearly thirty-eight years he laid hands on very few men, and he did almost nothing to aid or encourage men to study for orders. It is a fact, I believe, that only two native Oregonians have been ordained to the ministry of the Church, and one of these was ordained in an Eastern diocese, and I believe that the clergy of Oregon had little or nothing to do with his decision to enter the ministry. I remember reading, years ago, a statement made by the late Bishop of Mississippi to the effect that his diocese at that time had not a candidate for orders, and he said that fact indicated a spiritual deadness in the diocese. Mississippi did not long remain in that state. Young men who are fit to become candidates for orders and desire to do so, are not likely to *press* themselves on the Church. They need encouragement, and, frequently, financial aid, and they should receive it. It is a very false position to say that young men should not be financially aided at college and seminary. If that claim were acted on, it would not be long until we should have almost no candidates for orders. Young men who do not intend to study for orders are usually financially aided by some one at college.

My position is, that the Bishops and other clergy should *look for* eligible young men and encourage them to study for orders, and they should be financially aided in defraying their expenses where their parents are not able and willing to sufficiently aid them.

W. M. RAMSEY.

La Grande, Oregon.

NOT OF THE CHURCH.

To the Editor of The Living Church:

NOT long ago I was visiting over Sunday in one of the prosperous Nebraska towns. As there was no service in the church, out of courtesy I went with the family I was visiting, to the Presbyterian church. As we entered I noticed the entire front was taken up by a large pipe organ. Soon the lady organist entered and gave a very elaborate 15-minute concert. The choir then entered in frills and laces, smiling at each other in an embarrassed sort of a way, then took chairs immediately in front of the pipe organ and facing the congregation. It took them some time after seating, to decide whether a smile or a serious expression would be more acceptable to the audience. Further down to the front was an insignificant pulpit and a little later the pastor entered and took his seat; looking so lowly, between the grand choir and the congregation. After he began the service, several choir members entered rather hurriedly, giving the pastor a very indignant look, as much as to say: "You had no business to begin the service till I came." The choir sang well, the sermon was excellent, one of a kind

which I could wish we would hear more of in the Church. But despite this, I could not check the longing for my own church. As I gazed about the large church, I looked in vain for something to remind me I was at a divine service. I could hardly keep back the tears, so intense was the longing for my own beloved church, for here was no altar, no cross, no Christian symbol to remind one that it was a service to worship God. But as I came away I thanked God we Church people have something better: though be it far from me to slight the earnestness and piety of the Presbyterians or any other denomination. But I thought of the many who go to church Sunday after Sunday, and have never really appreciated it. If people only would stop to think what the sacred symbols mean; the cross, reminding us of the way of the cross which the Master trod, which we must tread if we would share His glory; His atoning blood shed there for us; the altar, that sacred place where the Master vouchsafes to come and feed our hungering souls with His precious Body and Blood; the Eucharistic candles to remind us of the twofold nature of the Person of Christ. If we of the laity as well as the ministry would appreciate more the grand truths these symbols are there to remind us of, I am sure a deep love would spring up in our hearts for Christ's Church, and through these symbols strive to live what they aim to teach us. May Christ and His Holy Spirit open our hearts and understanding more and more to His Truth through these precious symbols!

S. J. HEDELUND.

York, Neb., June 30th, 1906.

THE CRITIC CRITICISED.

To the Editor of The Living Church:

WILL Mr. Herron pardon me if I criticise one or two of his statements which occur in his own criticism of Dr. Keiffer's pamphlet in your issue of June 16th? In the first place, he affirms that Dr. Keiffer's statement that "St. Mark's Gospel is the oldest of the four and confessedly the basis of St. Matthew's and St. Luke's" will not bear examination, and gives as his reason "the testimony of antiquity." Now in a purely literary problem, such as the relative order of certain documents dealing with a common subject, the testimony of antiquity has to be balanced by the witness of the documents themselves. It is no disrespect to Clement of Alexandria or Augustine or anyone else, to examine the ground on which any one of their given statements rests, and see how far it agrees with what the document they are discussing has to say for itself. All, or nearly all, of the evidence on which they based their decisions lies before us to-day, while the last century has acquired a method of scientific inquiry which it would be an utter anachronism to suppose that the period of the Fathers possessed. Their conclusions in such matters, by no means unanimous, are neither more nor less than "opinions," formed sometimes from an examination of the evidence, sometimes from what a former writer had said, but they are always "opinions." So that in this question to oppose "modern opinion" to "the witness of antiquity" is to suggest an entirely false antithesis. The contrast is really between modern opinion and ancient opinion. Neither, perhaps, is perfect, but each represents the best thought of the respective ages which gave it birth.

It was only in the last century that the general attention of scholars was seriously directed to the extraordinary verbal agreement between the first three Gospels, agreements not merely in the order of the narrative, the same selection of events and miracles out of what we know to have formed a vast number, but also extending to identity of words and phrases, which are very often found even in the same order. This was found to be the case not merely in our Lord's utterances, where a certain likeness was to be expected—though it is to be remembered that He spoke in Aramaic, and therefore the likelihood of any three independent writers translating them into the same Greek terms, with the same constructions and the same order of sentence was extremely improbable (if anyone doubts this, let three persons translate this letter into Greek and then compare them: they will then have a partial analogy)—but it occurs in the narrative sections, not once, nor twice, but a very great number of times. There must be *some* explanation of all this. Further inquiry showed that in the matter common to all three Gospels, namely in the period from the ministry of St. John Baptist to the appearances after the Resurrection, that while St. Matthew was not infrequently in literary divergence from St. Luke, they seldom, or never, united in disagreement with St. Mark, but that one always, and both some-

what often, were in accord with him. But on the other hand there was a large section, consisting for the most part of discourse, common to St. Matthew and St. Luke, and not found at all in St. Mark. In view of these phenomena, the hypothesis was put forward (and it cannot be too often insisted upon that it is an hypothesis and not an article of faith) that the common groundwork of all three Gospels was practically St. Mark, the meeting-ground of St. Matthew and St. Luke, the storehouse from which they were drawn. It is this hypothesis which, through the patient and laborious work of reverent Christian scholars, is being verified with such singular success. In each instance, if St. Mark be assumed to represent the original, the divergences of St. Matthew and St. Luke can be easily explained, while the supposition that either St. Matthew or St. Luke was prior brings such serious difficulties in its train that it has been abandoned by practically every good scholar. Now we know from the testimony of Papias, Bishop of Hierapolis, who for many years prior to A. D. 130 had been collecting materials for his work on "The Lord's Oracles" from "the disciples of the Lord," that St. Mark was in Rome with St. Peter as his interpreter, and although he himself did not know the Lord, yet at the request of the Roman Church, he "wrote down accurately everything that he remembered [of St. Peter's preaching] without however recording in order, what was either said or done by Christ." This document is agreed on practically all sides to be our St. Mark. But St. Peter died in 64 A. D., and St. Mark's Gospel bears internal testimony to having been written before A. D. 70. This again would witness to its priority, just as St. Luke reveals a date not earlier than A. D. 75, and St. Matthew a date even later. It is impossible in this letter to discuss the second document, the *Logia* of St. Matthew which forms the principal part of the additional matter common to St. Matthew and St. Luke. Nor can I have any hope that this baldest outline of the Synoptic problem will carry any cogency to those who are unwilling to study the matter for themselves. The argument is entirely a cumulative one, and involves a careful and minute comparison of the Greek of our first three Gospels. What one may hope, however, is that theological considerations may not be dragged into what is purely a literary question; that loose statements, as that St. Mark is regarded as the earliest because he says nothing about the Virgin Birth, may gradually cease to be made, as we come more thoroughly to realize the nature of the question. And finally, that we may not affirm that St. Paul said nothing about the Virgin Birth because the first and third Gospels gave full particulars about it, when those Gospels were not composed until some years after his death.

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STORY OF AN OLD STONE HOUSE.

To the Editor of *The Living Church*:

PECULIAR interest attaches to an old stone structure in Velardeña, where the Archdeacon of North Mexico holds stated services. It is now the oldest building in the camp, dating back many years, and was built for mining purposes.

At one time a band of marauding Comanche Indians swooped down on the place and murdered every person in the camp except one. These Indians threw the bodies of their victims down the mine shaft which joins the wall of this stone structure and then set fire to the building itself.

Years afterward another company took charge of this mine. They repaired this old building, the stone walls of which were still standing, and made it habitable. When they cleaned out the old shaft, they found a great quantity of human bones in the bottom. In later time this shaft was abandoned and this house was no longer needed for mining purposes. It then became a Masonic lodge room. Think of it, oh ye gods, there were men enough in that camp to organize a working Masonic lodge and yet the Church had not followed them. Is any one surprised that many men love the lodge more than they love the Church?

This old stone house is now the comfortable home of the Velardeña Club. In one room are stored light drinks for such as wish to make use of them. In another room is a large table on which are many late magazines and papers. In another room, the largest, is a billiard table and several card tables. It is in this room that the Archdeacon holds the services of the Church. He uses the billiard table for a lectern.

As many as eight persons have received the Holy Communion at one time. Yet no Christian body has done anything

of a practical nature for the many men and women who are constantly moving into and out of this camp. Six hundred dollars would give them a nice little church. There would then be a Sunday. There would be a Sunday School. This constant stream of moving humanity would, while in this camp at least, have an opportunity of public worship.

(Ven.) L. S. BATES.

Torreón, Mexico.

CORRECTIONS.

To the Editor of *The Living Church*:

WILL you kindly oblige me by the insertion of the following corrections in my article entitled "Enthusiasm of Missions—the Human Support," in your issue of July 7th? For the word "love," in the sentence "unripe wisdom in spiritual and earthly love," substitute "lore"; and in the sentence, "When or where is interest and sympathy shown in the difficulties . . . that he must needs incentive," for *incentive* read *encountre*.

Thanking you for giving my article a place in your columns and for making these corrections by publishing this letter also, I am,

Your very truly,

Baltimore, Md., July 5, 1906.

WM. ROLLINS WEBB.

FOUND REST IN THE CHURCH.

To the Editor of *The Living Church*:

IN an age which declares itself weary of theological doctrine, the Church has to proclaim, not the less but even more, faithfully the simple facts of the Faith once for all delivered: to proclaim them with such aggressive insistence that men shall hear, and to set forth those facts in their promise and potency for life."

The foregoing paragraph fell under the eye of one who has felt the "age weariness," and moves him to write, because he has been helped by the wise and timely words of a loyal son of the Church. Possibly a few brief glimpses into an experience that led to peace and happiness may help others in like circumstance, and stimulate Churchmen to be more on the alert.

It is not theological doctrine but philosophical speculation in the name of theological doctrine that breeds weariness: the ceaseless bickerings, vagaries, and reconstructions of theology, rife in our age, that lead to unrest, uncertainty, and heart-hunger, leaving the soul a wretched prey to doubt and all her horrid brood whose name is legion. Churchmen may not feel the real sting of these conditions because their souls are satisfied, but those not of the Church have the same longings and hungerings and are not satisfied, not having the vehicles of grace that are the peculiar birthright of the Church.

Put yourself in the place of a young man who has a simple faith in Jesus Christ and believes the Bible as he does his mother. Go with him to mingle with the so-called Christian Bodies of Dissent: behold the rejection of one vital part of the Faith after another until you are forced to admit that here is not the institution of which our Lord spake when He said, "Upon this rock (the certain faith of St. Peter) I will build My Church, and the gates of hell shall not prevail against it": be told that the gates of hell have prevailed, and that the visible Church is hopelessly lost beyond recovery: but, apologetically, that the spirit of it remains. Then look around you to discover the hiding place of this "Spirit of the Church." The more one looks the more evident does it become, that the boasted tolerance and charity of Dissent, because of treating one another with common civility, is only a thin veil over mutual exclusions and rejections of contending sects among those whom Christ said should constitute one fold and cleave to one shepherd.

On closer view it will become evident that all are in a constant state of flux and disintegration: not a single religious body within the pale of dissent occupies the theological position of fifty years ago, and the rapidity of transition seems to be increasing.

When one is forced to admit to himself at least that the contentions among sectarians are greater than among the heathen, is it any wonder that men who were not taught the Christian religion in childhood should look with suspicion upon the intelligence of him who accepts Christ and His Church? Especially when a speaker at a great convention (Christian Endeavor Convention in Boston, 1904) is said to have been roundly applauded for saying, "If there is not a church in existence that suits you, found one that does." This is the astute, though unconscious, utterance of the motto of Dissent. And it is because when one asks, Did not Christ say that the Church was

and should be His, the newest of all the sects answers, He may have thought so, but He was mistaken, for it is mine now, there is in the very air a demand for unity that even sectarianism cannot disregard. It is the demand of the soul seeking God, and in answer the Holy Catholic Church was given.

Happily the Son of God still comes to his Own, and not all reject Him. As of old, "to as many as receive Him He gives the power to become the sons of God": and also, in abundant measure, the power to teach the way and to give sacramental grace to others.

The life-long Churchman can never realize the hungry longing rife within Dissent for what he has always enjoyed. Nor can you know the boon it is to many simply to behold your quiet enjoyment of your Faith. Imagine the effect upon one who has for nearly five years tried to preach the Gospel of the Kingdom with all the while a growing sense of the contrast between the New Testament Church and the institution of which he was a minister, and which disclaims the very things which the early Christians held most precious: and in all that time never to see a knee bent in any public service: and then enter the door of a church and see the people devoutly kneeling, and hear them humbly confessing their sins to Almighty God. The majestic words of absolution, the sermon spoken in the Name of the Triune God, the solemn words of consecration, "This is My Body," "This is My Blood," these fall like sweet music upon the ears of him whose soul is weary of uncertainty.

Let us appreciate and enjoy our privileges as Churchmen, but let us not forget that multitudes of men and women, like the eunuch of old, need some Philip, Spirit-sent, to teach them what they read.

CHARLES OTIS WRIGHT.

Staples, Minnesota.

WANTED IN ALASKA.

To the Editor of *The Living Church*:

WILL you kindly give this space in your columns? It has been very gratifying to us all to note the interest shown in this mission by Church people in general, and it is this assurance of friendly feeling which leads us to make the following request:

Immediately after the rush of the summer, we are planning to hold a fair, in benefit of the hospital. It is impossible to procure any variety of salable "notions" in the camp, and yet there would be great demand for such, if they could be had. We would ask, therefore, that our friends—whether they be at home, at the shore, or in the mountains—would buy one or two articles suitable for a fair, and send them by mail. A ten-cent article is worth at least twenty-five cents here, and everything else is in the same proportion. We can use anything that would be used there. Do not send pulse warmers, mittens, and the like, as the ones we make here are better suited to the need. But send little things that will please the ladies.

All articles must be mailed from the East not later than August twentieth (20th) in order to reach us.

Address all packages to St. Matthew's mission, Fairbanks, Alaska.

CHARLES EUGENE BETTICHER, JR.,

June 14, 1906.

Minister in Charge.

A CORRECTION ASKED.

To the Editor of *The Living Church*:

YOU have quoted from a defunct Sitka paper, *The Cablegram*, an article full of inaccuracies in reference to Archbishop Tikhon, and the Rev. Dr. I. N. W. Irvine.

Now for truth's sake, and the honor of a respectable Episcopal paper, permit me to call your attention to the mistakes, and be good enough to print this letter in your next issue.

(a) Archbishop Tikhon has *not* been called to account for re-ordinating the Rev. Dr. Irvine. The Holy Synod and the Eastern Church have no other method of reception of an Anglican priest but by re-ordination.

(b) The Archbishop had his positive instructions according to the canons of the Russian Church how to proceed.

(c) The Holy Synod has never sent a line to the Presiding Bishop of the Episcopal Church, reflecting on Archbishop Tikhon or regretting his action in reference to the Rev. Dr. Irvine.

(d) The Rev. Dr. Irvine was *never* expelled from the Protestant Episcopal Church; that would be excommunication. The truth is that he was "a communicant in good standing," and a member of St. Mary's P. E. Church, Philadelphia, and

regularly communed at her altar until the day he came to New York to unite with the Holy Eastern Church.

(e) The Archiepiscopate is not vacant, and Bishop Innocent, with whom I have the honor and pleasure of being acquainted, and had met first before he returned to Alaska, is now on the eve of a two years' visitation to his own northern district.

(f) The Rev. Dr. Irvine's letter (you refer to this one in the January and February Supplement) has not been thought to be bitter towards or condemnatory of the Episcopal Church. On the contrary, by request of Episcopal readers, it has been re-published. The new edition has a preface by a leading Episcopal priest, and of the four appendices, two are by professors of the General Theological Seminary, and a third by one of the most eminent Bishops of the Protestant Episcopal Church.

I have verified each point in this letter, and hope, therefore, that you may take pleasure in publishing it for the information of your readers.

CLIFFORD E. POND.

258 W. 4th St., New York City, July 6, 1906.

THE SUBSTITUTE TEACHER.

By RAY DAVIS.

DURING the summer months Ruth Gardiner was a guest at Lakewood Cottage, and, according to her custom, she attended regularly the nearest church, which chanced to be in a prosperous little village. In coming and going from the cottage she noticed the many children in the village streets, and her well-trained mind turned at once to the subject of Sunday School work. Her hostess was deeply interested in guilds, but said that she considered the Sunday School an unimportant factor in Church work, and made it a rule to rest from all her labors during the summer, anyway. So Ruth's interest in the village children as Sunday School material met with no encouragement.

On the second Sunday of her stay, the clergyman made a special appeal from the chancel, asking for teachers, either permanent or temporary, who would be willing to work in the Sunday School. There was a pathetic note in his voice as he made the appeal, and Ruth reflected that it must have taken some hard experience to put that note in so young a nature. It was readily explained by his surprise when she expressed her willingness to act as a substitute teacher during the summer.

In the Sunday School room she found a goodly number of children sitting in groups, waiting for teachers, and the superintendent explained, apologetically, that fewer teachers than usual were present that day. Ruth began to believe the story she had heard on good authority, that a certain Sunday School, with twenty-five pupils in regular attendance, had been given up because there was no rector, no superintendent, no janitor, and no teachers. Two brave souls tried to keep it up, but one was detained by sickness, and the remaining teacher resigned, letting the twenty-five faithful children go home to stay.

Was it the fault of the last rector? No, indeed! The faithful children were the witness of his work. Fifteen years before there had been a clergyman in that parish who was more successful in raising money than in raising up workers, and this was the "logical sequence" of it all.

Ruth's mind turned back to Dr. Abbott, the gentle priest of God who guided her early years and presented her for Confirmation. He entered into rest many years ago, but his teachings were not forgotten. She remembered how firmly and patiently he impressed upon the young people of his parish that each was being prepared for service. He regarded the Sunday School as a place for Christian training, and not simply as a means of doctrinal instruction for Confirmation. Among his young people he sought most carefully for those adapted to the work of the ministry and mission field, and those who had any desire to consider these questions found it very easy to talk with him about them.

The supreme test of consecration came later, and no one took up the sacred work without proper realization and preparation; but more than one young man went from Dr. Abbott's Sunday School to the Divinity School. Other clergymen asked him how he was able to persuade so many young men and women to enter the service of the Church as a life work; his only reply was, "I do not persuade them. God calls them, and they answer, 'Here am I.'"

Dr. Abbott did not disregard the need of a consecrated purpose in the life of laymen, and from his Sunday School, as the years went by, many a distant parish received the one man or

the one woman necessary to sustain and uphold the rector in his work.

The class assigned to the substitute teacher on her first Sunday was a class of girls in their 'teens, and she soon discovered that they were not in the habit of reading the lesson from the Bible, depending wholly on the comments given in their lesson-papers. A diligent search collected the requisite number of Bibles, and she was surprised to find that the girls did not know where to find the Gospels. She proceeded to enlighten them on this point, and to explain their authorship.

"Who were the twelve Apostles?" she asked later.

St. Paul was among the first names given, and after some help, the girls recalled the names of six or seven. She saw the futility of asking whether they could repeat the names of the books of the Bible. One little girl said she did not see why it was necessary to know anything about the complete Bible, anyway, as "all the important parts are in the Prayer Book, and we hear the lessons read on Sunday if we go to church."

Here was a curious mixture of wisdom and ignorance. Ruth Gardiner laid aside the lesson, and gave those little girls a talk upon the Bible that they will remember as long as they live. The Bible is not only for the chancel, but also for the home; and she taught them that every Christian ought to read a part of it every day. Why? Because it contains the fundamental truths of Christianity, which underlie the whole Church of God throughout all the world and all the ages. She taught them that back of one's Churchmanship must lie one's Christian character, and that the years and the experiences of life would teach them the full meaning of verses and chapters made familiar in early life by careful reading.

She urged that they read the context and the historical connection in preparing their Sunday School lessons; she explained the use of the marginal references, the maps, and the concordance, in her own well-worn Bible. As she saw the interest of these bright-faced girls in all she was trying to give them, the terrible thought crossed her mind:—we have taken the Bible out of the public schools; is it possible that we are taking it out of the Sunday School, also?

When the bell rang for the close of school, the girls were reluctant to have Miss Gardiner stop, yet they felt that they had hardly done themselves credit. After the closing hymn, one little girl said timidly:

"Please, Miss Gardiner, this class took the prize a year ago for reciting the Catechism without a mistake; we did not even miss an *if* or a *but*; we said it separately, and nobody made one mistake."

"Well done!" replied Miss Gardiner. "I'm afraid I couldn't do it now myself if I tried; but, remember this: the learning of the Catechism is an act of memory, while the study of the Bible is an act of the heart as well as the mind. It is far easier to sit down and memorize a few pages than it is to 'read, mark, learn, and inwardly digest God's holy word.' A well-learned Catechism is something you will never entirely lose, but you must add to it a long series of well-learned Sunday School lessons, and a systematic reading of the lessons for the day. Build in this way, and when you grow older you will have a dwelling of holy and beautiful thoughts for your soul to live in."

Do you think the substitute teacher's idea was a good one?

WHAT ABOUT VACATION?

By THE REV. ALFORD A. BUTLER, D.D.

THE sane conclusion has been reached at last that the parson needs a vacation—needs it as much as any other worker. It cannot, in most cases, be a long one. Therefore it should be a good one; one that will help him to do better work during the coming winter.

It is a common complaint among parish priests that when a meeting of parochial workers is called it is usually those who most need the help of conference and suggestion that stay away. It is the best workers that are always on hand. Well, parsons are made out of lay timber, and are prone to act much like laymen under the same circumstances.

The parish priest who loves the active side of his work and groans over his pulpit preparation, hies him away to greater activity with rod and gun and oars; while the clergyman who spends most of his time in the study, and preaches over the heads of his patient parishioners, goes off to sharpen his wits, and add to his knowledge at the Summer School. But would not both the clergyman and his flock be more benefited if the hustler would go to the Summer School, and the clerical student

would start for the backwoods? It is the physically active man that needs new ideas. It is the close student of the ancients who needs to quicken his heart-beats, warm up his sympathies, and get into touch with men, women, and children who are *now* on the earth.

It is for the benefit of those who need to brush up mentally, and who do not realize how enjoyable a work it becomes in the midst of good company, that we name some helpful places for an intellectual and spiritual outing. Special railroad and hotel rates are offered at all of them.

In the Church one of the strongest summer schools has already been held (June 25th to 30th) at Albany, N. Y. Another, centrally located at Northampton, Mass., begins on July 7th and closes on the 22nd. The programme has already appeared in *THE LIVING CHURCH*, and is exceptionally full and attractive; including two weeks of Bible lectures, also of mission study, and one week of lectures on Sunday School work, all by some of the strong men of the Church. Address E. M. Camp, 23 Union Square, New York, for particulars.

The Southern clergy have a most helpful programme offered them by the Summer School of Theology at Sewanee, Tenn. It begins its third annual session on the 6th of August, and closes on the 21st. A more charming place of meeting cannot be found, North or South. Its list of lectures and lecturers has already appeared in the Church press. For particulars, write to the Rev. Dr. Bishop, Sewanee, Tenn.

There are few of our clergy that would not be greatly helped in their work by attending one of the numerous summer schools for Sunday School work. The foundation of the teaching of the Catholic Church is God's covenant with the child; yet it is a sorrowful fact that the weakest part of our work is the Christian training of the child. In Sunday School methods of instruction the denominations are far ahead of the Church. And as the principles of religious pedagogy have nothing to do with theology or doctrinal truth, there is no reason why we should not improve our work by attending the summer schools of those bodies whose teaching methods are far better than our own. Indeed, so long as our Seminaries refuse to furnish the Church with catechists the children of the Kingdom unless we seek such instruction wherever we can find it.

In *New England* are the following schools for training in Sunday School methods and work: At Northfield, Mass., from July 21st to 30th (being the week following the close of our own school at Northampton). Apply for information to the Massachusetts Sunday School Association, 602 Ford Building, Boston.

At Silver Bay, on Lake George, is held the training school of the Y. M. C. A. This association does some of the best Bible class work of the nation. There is much to be learned from its methods. The date is, July 31st to August 31st. Date of Sunday School work is to be had from D. E. Yarnell, 215 West 23d Street, New York.

For the *Middle States* there is a July seaside school at Asbury Park (secretary, Rev. E. M. Fergusson, 835 Broad Street, Newark, N. J.); a mountain school at Poco Pines, 2,000 feet above the sea, is held from August 6th to 19th (address, Penn. S. S. Association, 1414 Penn. Sq., Philadelphia); the Chautauqua Lake school is in July and August (address, N. O. Wilhelm, at the Lake). These three are long established schools, with strong men in the Sunday School department.

In the *South*, the Monteagle Assembly (Tenn.) is held from July 22nd to 31st (just before the Sewanee School). The Rev. H. M. Hamill, D.D., of Nashville, Tenn., will send programmes. At Galloway College, Searcy, Ark., there is a training school from July 1st to 7th, with an able faculty. Rev. W. F. Long, 809 West Fifth Street, Little Rock, will give information.

In the *West*, the strongest school is at Winona Lake, Ind. The date is August 9th to 18th. Apply to E. W. Halpenny, 316 Law Building, Indianapolis, Ind. There is a Sunday School department in the summer school held at Devil's Lake, N. D., July 18th to 22nd. Information may be had of Rev. N. S. Reeves, Devil's Lake, N. D. At Lake Orion, Mich., the school, gives special attention to Sunday School methods. Date, July 26th to August 5th. A. L. Parker, 159 Wayne Street, Detroit, Mich., gives information.

The ablest workers to be found in the American Sunday School give their summers to instruction in the above schools. We have no leaders better equipped for such work than Dr. H. M. Hamill, Mr. Marion Lawrence, Dr. J. L. Hurlbut, Dr. W. B. Forbush, Dr. R. M. Hodge, Mrs. F. N. Conant, Miss M. C. Beckwith, or Miss Margaret Slattery, and they are all among the instructors of the schools named. The wise learner seeks wisdom wherever it is to be found.

Church Kalendar.



July 1—Third Sunday after Trinity.
 " 8—Fourth Sunday after Trinity.
 " 15—Fifth Sunday after Trinity.
 " 22—Sixth Sunday after Trinity.
 " 29—Wednesday. St. James, Apostle.
 " 29—Seventh Sunday after Trinity.

Personal Mention.

ON account of impaired health, the Rev. E. J. BAIRD, after a short rectorship, has resigned the Church of the Ascension, Jersey City, to take lighter duty in Vermont.

THE Rev. GEORGE R. BISHOP of Renova, Pa., will succeed the Rev. Dr. Thomas H. Johnston as pastor of St. John's, Huntingdon, Pa.

THE address of the Rev. E. U. BRUN is changed from Cameron, Mo., to Bastrop, La.

THE address of the Rev. E. L. EUSTIS is changed from Newtonville, Mass., to 391 Harvard Street, Cambridge, Mass.

THE address of the Rev. J. C. FRANCE is Harrison, Tenn.

THE Rev. A. V. GORRELL is serving as *locum tenens* in St. Ambrose Church, Chicago Heights, Ill.

THE Rev. CARLTON M. HITCHCOCK has moved from Snohomish, Wash., to 911 N. 3d Street, Tacoma, Wash., where he is assistant at Trinity Church.

THE Rev. E. M. W. HILLS has changed his address from Alameda, Calif., to Corte Madera, Calif.

THE Rev. J. A. HIATT has resigned his parish at Hinton, W. Va., and removed to Lewisburg, W. Va., to become rector of Greenbrier Parish.

THE Rev. R. R. T. HICKS has moved from St. Ignace, Mich., to Ironwood, Mich., which is now his address.

THE Rev. WILLIAM CHARLES HENGEN has resigned his charge at Trinity Church, Wheaton, Ill., and accepted a call to Trinity parish, Ottumwa, Iowa.

THE Rev. C. H. JORDAN, priest in charge of St. John's, Berkeley, S. C., has been called to the charge of the churches in Union and Glenn Springs, S. C.

THE Rev. ARCHIBALD CAMPBELL KNOWLES expects to sail for Europe in July.

THE address of the Rev. J. E. MCGARVEY is changed from Gambler, Ohio, to P. O. No. 494, Tulsa, I. T.

THE Rev. HAROLD MORSE has resigned the rectorship of Christ Church, Marlborough, N. Y., and All Saints' Church, Milton, N. Y., and has accepted a call to Grace Church, Merchantsville, N. J., to take effect September 1st.

THE address of the Rev. H. H. OBERLY, D.D., rector of Christ Church, Elizabeth, N. J., from the middle of July until the middle of September, will be "The Greylock," Williamstown, Mass.

THE address of the Rev. E. W. PARMELEE is changed from Boonville, N. Y., to 408 Jefferson Ave., Detroit, Mich.

THE Rev. CHAS. E. SHAW has resigned his parish at Berkeley Springs, W. Va., and accepted the rectorship of St. Thomas' Church, Hancock, Md.

THE address of the Rev. ALONZO CUSHMAN STEWART is St. Alban's Rectory, 352 13th Ave., Newark, N. J.

THE address of the Rev. W. A. STIMSON is changed from Caro, Mich., to 205 W. Midland Street, West Bay City, Mich.

THE address of the Rev. H. NELSON TRAGITT, after August 1st, will be Milbank, S. D.

THE Rev. Dr. VAN ALLEN, rector of the Church of the Advent, Boston, will be in charge of the services at St. Anne's, Kennebunkport, Maine, during August and part of September. His address will be the Oceanic Hotel.

THE Rev. ELLIOT WHITE has accepted the election as rector of Grace Church, Newark, N.

J., to begin his work September 15th, when the resignation of Mr. Edmunds takes effect.

THE Rev. RICHARD WHITEHOUSE has resigned St. Andrew's Church, La Junta, Colo., and, after spending a month in the mountains, Mr. Whitehouse will take up work in the district of Laramie.

THE Rev. L. M. WILKINS has resigned St. John's Church, Chico, Calif., and gone to Cul-lon, N. Y.

THE Rev. WILLIAM HALL WILLIAMS of Boston, who for the past two years has been headmaster of St. Andrew's School, Fort Worth, Texas, and assistant in St. Andrew's parish, Fort Worth, has returned to Massachusetts. For the summer months he will be in charge of St. John Evangelist's Church, Hingham, Mass.

THE address of the Rev. JOHN HENRY WILSON is now 92 Wait Ave., Ithaca, N. Y.

THE address of the Rev. CHAS. F. WISTMAN is changed from South Bend, Ind., to 525 Second Street, Louisville, Ky.

COMPLIMENTARY RESOLUTIONS.

RESOLUTIONS OF THE VESTRY OF ST. PETER'S CHURCH, WEST CHESTER, NEW YORK CITY.

WHEREAS, ISAAC BUTLER, Esquire, on this eighth day of July, in the year of our Lord 1906, closes fifty years of faithful service to Saint Peter's Parish, West Chester; therefore be it Resolved, That we the Rector, the Wardens, and Vestrymen of Saint Peter's Church desire through the undersigned committee to record our grateful recognition of Mr. Butler's long years of loyal and unselfish devotion to this Parish and to its people.

Many virtues have marked Mr. Butler's life, but more prominent among them stands out his sterling integrity of character, his sanctified common sense, his generous aid to the poor, and his constant love and watchfulness over Saint Peter's Church.

We therefore extend to our fellow Vestryman our loving congratulations on his Fiftieth Anniversary, and pray that God in His goodness may add yet many years to his honored life.

F. M. CLENDENIN,
 S. DUNCAN MARSHALL,
 THOS. H. HARRINGTON,
 M. HART BROWN,

Committee.

DEGREES CONFERRED.

DOCTOR OF DIVINITY.

WASHINGTON COLLEGE.—Upon the Rev. HENRY B. MARTIN, M.D., rector of Emmanuel Church, Chestertown, Md.

MT. UNION COLLEGE.—Upon the Rev. CHARLES JOSIAH ADAMS, rector of St. Luke's Church, Rossville, S. I., N. Y.

DOCTOR OF LAWS.

WASHINGTON COLLEGE.—Upon the Hon. JAMES ALFRED PEARCE, chancellor of the diocese of Easton.

ORDINATIONS.

DEACONS.

DALLAS.—On Sunday, July 1, 1906, in St. Matthew's Cathedral, the Rt. Rev. Alexander C. Garrett, Bishop of Dallas, ordained Mr. RICHARD MORGAN, Jr., to the diaconate. Morning Prayer was said by the Rev. Edwin Wickens, who presented the candidate. The sermon was preached by the Dean, Rev. George Edward Walk, D.D. The Gospel was read by the newly ordained deacon, who also assisted the Bishop in the administration of the chalice. At night, the Rev. Richard Morgan preached his first sermon, in St. Matthew's Cathedral. Mr. Morgan will have charge of Trinity Church, Bonham, St. Mark's, Honey Grove, and Christ Church, Clarksville, entering on his duties Sunday, July 15th; residing at Bonham.

Mr. Morgan is the son of the Hon. Richard Morgan, Judge of the Forty-fourth District Court, and for thirty-one years secretary of this diocese. He is a graduate of the High School, Dallas, also a graduate of the State University at Austin, Texas, and a graduate of the Theological Seminary at Alexandria, Va. He enters upon his work with the prayers of a large number of friends. He is the first native-born Dallas boy to enter the ministry.

HARRISBURG.—At Trinity Church, Williamsport, Pa., on Trinity Sunday, June 10th, 1906, Bishop Darlington ordained to the diaconate, Messrs. DAVID E. S. PERRY, CARROLL N. SMITH, and JESSE ASA RYAN, and advanced to the priesthood the Rev. Messrs. HARRY G. HARTMAN, HENRY E. A. DURELL, and W. BURTON SUTHERN. The Rev. George R. Bishop preached the sermon, and the Rev. Messrs. Robert F. Gibson, Wm. F. Shero, Geo. W. Atkinson, Jr., and Franklin C. Smielau joined in the imposition of hands.

NEBRASKA.—On Sunday, July 1st, in Grace Church, Columbus, the Bishop Coadjutor of the diocese, the Rt. Rev. Arthur L. Williams, D.D., ordered ARTHUR E. CASH, a recent graduate of Nashotah, to the diaconate. The sermon was preached by the Bishop and the candidate was presented by the rector, the Rev. Arthur J. Westcott, Ph.D., who also sang the Litany. Mr. Cash has been placed in charge of St. John's, Albion.

NEWARK.—On the First Sunday after Trinity in St. John's Church, Passaic, the Bishop of the diocese, the Right Rev. Edwin S. Lines, D.D., ordained to the diaconate HORATIO K. GARNIER. The Rev. Everett P. Smith was the preacher and the Rev. L. S. Stryker was the presenter. Mr. Garnier is a recent graduate of the General Seminary and has offered himself for mission work in Japan.

TEXAS.—On Thursday, June 21st, in St. Luke's chapel, Sewanee, Tenn., the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, ordained to the diaconate Mr. CECIL SEAMAN. Mr. Seaman has been chosen assistant to the rector of Christ Church, Houston, Texas.

WESTERN NEW YORK.—On the Third Sunday after Trinity, July 1st, in St. Mark's Church, Buffalo, Bishop Walker ordained to the diaconate, Mr. JAMES THORNTON LODGE, a graduate of the Episcopal Theological School of Virginia, and Mr. WM. B. ROGERS, a graduate of the General Theological Seminary of New York. The sermon was preached by the Rev. Jesse Brush, D.D., and the candidates were presented by the Rev. N. W. Stanton, rector of the parish and from which Mr. Lodge became a candidate for Holy Orders. The Rev. W. J. Piggott was also present and assisting in the services. The Rev. Mr. Lodge becomes curate to the Rev. G. G. Merrill at St. Mary's, Buffalo, and Mr. Rogers becomes curate to the Rev. Dr. C. H. Smith at St. James', Buffalo, and enter upon their duties at once.

PRIESTS.

CHICAGO.—The Rev. MARCUS JUNIUS BROWN, in charge of the missions at Park Ridge and Norwood Park, diocese of Chicago, was advanced to the priesthood by Bishop Anderson, at the Cathedral, Chicago, on Monday morning, July 2nd. Fr. Brown came to us from the Baptist ministry, about a year ago.

COLORADO.—On Trinity Sunday, the Rt. Rev. C. S. Olmsted advanced to the priesthood the Rev. BRYANT GRAY HARMAN, who was ordered deacon, November, 1905, at St. Stephen's, Colorado Springs. The Rev. Wm. Allen Johnson, professor *emeritus* of Berkeley Divinity School, preached the sermon. The Rev. Frederic Carmen, rector of St. Peter's, Denver, presented the candidate. Mr. Harman has been in charge of Epiphany mission, Denver, since Easter, and will continue there as priest in charge.

KANSAS.—On St. Peter's day, the Rt. Rev. Dr. Millsbaugh, Bishop of Kansas, advanced to the priesthood, the Rev. ALAN GRANT WILSON, in St. Paul's Church, Clay Center. The candidate was presented by the Rev. J. H. Lee, Dean of the Northwestern Convocation, and the sermon was preached by the Rev. J. D. Ritchie, rector of St. Paul's Church, Kansas City, Mo. Other clergy assisting in the service were the Rev. Messrs. L. J. H. Wooden, E. Rudd Allman, and Robert Nelson Spencer. The Rev. Mr. Wilson becomes rector of St. Paul's, Clay Center.

NEBRASKA.—On Friday, July 6th, the Bishop Coadjutor advanced the Rev. WESLEY W. BARNES to the priesthood. The Rev. John Williams presented the candidate and the Rev. E. G. B. Browne preached the sermon. The Bishop Coadjutor was the celebrant and also sang the Litany. The Rev. Canon Marsh was the deacon, and the Rev. W. H. Moor was the sub-deacon. The Rev. Father Barnes was ordered deacon during the last year of his Seminary course and served on the staff of St. Peter's, Chicago. The Bishop

has appointed him to the missions at Hartington and Randolph.

NEWARK.—On the First Sunday after Trinity in St. John's Church, Passaic, the Bishop of the Diocese, the Right Rev. Edwin S. Lines, D.D., advanced to the priesthood the Rev. IYING A. McGREW. The Rev. Everett P. Smith was the preacher and the Rev. L. S. Stryker was the presenter. The Rev. Messrs. Kellemen, Huckel, McNulty, and Archdeacon Seymour of Maine were present. Mr. McGrew remains curate in Trinity Church, Buffalo.

OLYMPIA.—On Saturday, June 16th, 1906, in the chapel of the Seamen's Institute, Portland, Oregon, Bishop Keator advanced to the priesthood the Rev. ARTHUR EDWIN BERNAYS. The sermon was preached by the Rev. Dr. Frederick T. Webb, vicar of St. Luke's, Tacoma, who also presented the candidate. Other clergy joining in the laying on of hands were the Rev. Messrs. A. W. Stone, chaplain U. S. N., J. Warren, and F. E. Alleyne of the diocese of Oregon. The Rev. A. E. Bernays is in charge of the work of the Seamen's Institute in Washington and Oregon, with headquarters at Portland, although he is canonically resident in the district of Olympia.

OFFICIAL.

COMMUNICATIONS to the Standing Committee of Western Michigan should be sent to the Rev. ROGER H. PETERS, President, Kalamazoo, Mich.

ALL MAIL MATTER for the Rev. RODNEY J. ARNEY, Secretary of the District of Olympia, should be addressed to him at Kent, Wash.

DIED.

MAGILL.—At Montreal, Canada, July 7th, 1906, Mrs. SARAH M. MAGILL, widow of the Rev. Dr. George J. Magill of Newport, R. I., of pneumonia, after a very brief illness, at the age of 66 years. Her body rests by the side of her husband at Richmond, P. Q., Canada. May she rest in peace. Amen.

WHITNEY.—**MARIAN JOSEPHINE**, wife of the late Rev. George A. WHITNEY, and mother of the Rev. G. Sherwood Whitney, rector of St. Thomas' Church, Thomasville, Ga., passed to the rest of Paradise, Saturday, June 30th, aged 65 years. Burial at Thomasville, Ga., the Rev. Chas. T. Wright officiating.

IN MEMORIAM.

In Memoriam, MARY J. WYNKOOP, July 13, 1905.
Beati sunt qui in Domino moriuntur.

IN LOVING MEMORY OF BISHOP HUNTINGTON.
JULY ELEVENTH.

It is not done,
This life we yield at its setting sun;
Sometimes we cast a gleam of light
O'er the lives of others so pure, so bright,
That faint hearts are strengthened and hope's
torch relit,
Because of the brightness our own lives emit.
VIOLET PORTER HUNTINGTON.

CLASSIFIED NOTICES AND
ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter. 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.
Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmaster, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.
Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS OFFERED.

WANTED.—A good organist and leader for Choir of mixed voices. Must be a Churchman. References required. Excellent opportunity for pupils. Apply: A. B., LIVING CHURCH, Milwaukee.

WANTED.—TEN ACTIVE MISSIONARY Priests, five white men and five negroes; reasonable support. BISHOP NELSON, Atlanta.

POSITIONS WANTED.

ORGANIST-CHOIRMASTER of Eastern city church desires change. Thoroughly qualified man, fine player and successful trainer: first-class testimonials. Address, H. J., 1236 Spring Gardens, Philadelphia, Pa.

WANTED BY A PRIEST (Prayer Book Churchman) a parish or assistantcy in city parish. Will accept supply work during August or September. Address: X. Y. Z., LIVING CHURCH.

BOARD.

CHURCHWOMAN can give board and care to convalescent or invalid. Country home. References exchanged. Address: A, LIVING CHURCH, Milwaukee, Wis.

ERBEN ORGAN FOR SALE.

THE vestry, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual organ, containing thirty speaking stops, etc. For further particulars address WILLIAM C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER CO. Established April, 1904.

POSITIONS for young, unmarried priests in city Churches. Salaries, \$1,500, \$800 with rooms, \$720 and \$500 with board, rooms, etc. CLERICAL REGISTRY, 136 Fifth Ave., New York.

EXCHANGE.

REV. H. G. MOORE, rector, Winnetka, Ill., desires to exchange duty during August with priest on or near seashore—New York or Boston preferred.

CHOIR EXCHANGE.

CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

INFORMATION AND PURCHASING
BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

APPEALS.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia.

I heartily endorse the above as most worthy.
A. M. RANDOLPH,
Bishop of Southern Virginia.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY
SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD, General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BISHOP OF CALIFORNIA FUND.

The following subscriptions to the "Bishop of California Fund" have been received by THE LIVING CHURCH, and the grand total acknowledged has been forwarded to Bishop Nichols:

Trinity Church, Dublin, Texas.....	\$ 2.05
St. Mary's Church, Hamilton, Texas...	4.45
St. Paul's S. S., Elk Rapids, Mich.....	2.65
Total	\$9.15
Previously acknowledged	952.32
Grand Total	\$961.47

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.
Twelfth Night, Or What You Will. By William Shakespeare. Edited with Notes, Introduction Glossary, List of Variorum Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke. First Folio Edition. Price, cloth, 75 cts., limp leather, \$1.00.

PAMPHLETS.

The Hale Memorial Sermon No. I. The Maintenance and the Propagation of the Church Idea, The Peculiar Work of the American Church in the Twentieth Century. By Arthur W. Little, S.T.D., L.H.D., Rector of St. Mark's Church, Evanston, Ill. Author of *Reasons for Being a Churchman*, *The Times and the Teaching of John Wesley*, etc. Examining Chaplain to the Bishop of Chicago. First Edition. Western Theological Seminary, Chicago, 1906.

Hobart College Bulletins. Vol. IV. July, 1906. No. 4. Proceedings of Commencement. Published by Hobart College, Geneva, N. Y.

THE FIRM BELIEF of, and resting on, His power and wisdom, and love, gives a clear, satisfying answer to all doubts and fears. It suffers us not to stand to jangle with each trifling, grumbling objection, but carries all before it, makes day in the soul, and so chases away those fears that vex us only in the dark.—Robert Leighton.

THE CHURCH AT WORK

RECTORY BURNED.

WE DEEPLY REGRET to learn that the rectory of the Otey Memorial Church (Rev. W. S. Claiborne, rector), Sewanee, Tenn., was totally destroyed on the 2nd inst., together with all its contents. Mr. Claiborne states that he had many unanswered letters, all of which were destroyed, and he has no addresses now to whom he can write in answer. We have no particulars at this writing, as to the cause of the fire.

PRESBYTERIAN MINISTER CONFIRMED.

THE BISHOP OF ALASKA has just made a visitation to Wrangell, where he confirmed Mr. H. P. Corser, the Presbyterian minister and a number of his congregation. The work at Wrangell has been heretofore exclusively a Presbyterian mission, but will hereafter be under the Bishop's charge, Mr. Corser acting as lay-reader till his ordination to the diaconate.

CORNERSTONE LAID.

THE CORNER-STONE of St. David's, Roland Park, Baltimore, Md., was laid on St. Peter's day in the presence of a large attendance, by Archdeacon Smith. The service was conducted by the rector, the Rev. F. Ward Deny, and addresses were made by the different clergymen present. This, which will be a large and beautiful structure, is said to be the first feno-concrete church to be built in this country.

THE BIBLE CLUB OF BOSTON.

AN INTERESTING phenomenon in the field of Christian coöperation is reported from Boston. At the invitation of the Rev. Dr. van Allen, rector of the Church of the Advent, a large and enthusiastic body of Christian ministers, representing five great Protestant communions, besides the Episcopal Church, has organized "The Bible Club of Boston," for the application of reverent scholarship to the study of the Sacred Scriptures. Any Christian minister, editor or teacher, is eligible for membership, who is willing to accept the following statements:

The Holy Scripture of the Old and New Testaments are the written Word of God.

The Lord Jesus Christ is the Incarnate Word of God, our divine Lord and Saviour.

The purpose of the Society is frankly avowed: to demonstrate that the claims of the destructive critics as to the complete triumph of their positions are false. It is felt that in the regions of scholarship there is room for the most complete coöperation among Christians who hold to the essential integrity of the Bible; and the spirit of unity and enthusiasm displayed at the two June meetings is most encouraging. Prominent among those actively engaged in the formation of the Society are the Rev. Dr. A. C. Dixon, Baptist; the Rev. Dr. Arthur Little, and the Rev. Dr. A. H. Plumb, Congregationalist; the Rev. Dr. Sinclair, and the Rev. Dr. Gunn, Presbyterian; Bishop Mallalieu, and the Rev. Prof. Townsend, Methodist.

THE CONSTITUTION OF THE CLUB.

I. This Society for the application of reverent scholarship to the study of the Sacred Scriptures shall be called the "Bible Club of Boston."

II. The officers of this Society shall be, a President and a Vice-President for each of the religious bodies represented in the membership, a Secretary, and a Treasurer.

III. The officers shall be elected by ballot

for one year at the annual meeting on the fourth Monday of October.

IV. The officers shall constitute the Executive Council.

V. The membership fee shall be \$1.00, payable at the annual meeting, or upon election.

VI. Any Christian minister, teacher, or editor, shall be eligible for membership, upon his subscribing to the statements in Article VIII.

VII. All applications for membership shall be made to the Executive Council, and upon their recommendation the applicants shall be elected by the Society, a two-thirds vote being required.

VIII. All applications for membership shall embody a subscription to the following statements:

1. The Holy Scriptures of the Old and New Testaments are the written Word of God.

2. The Lord Jesus Christ is the Incarnate Word of God, our divine Lord and Saviour.

Adopted June 25, 1906.

NEW CHURCH OPENED.

THE NEW Trinity Church, Lincoln, Ill., was opened for service on Trinity Sunday with special services. Much disappointment was felt because the altar and other chancel furniture was delayed in transit, so that temporary arrangements had to be made. The services were a devotional service on Satur-



ALTAR, TRINITY CHURCH.

day evening, by the Bishop Coadjutor, four early celebrations, a service with address to the children by Bishop Osborne, who also preached at the evening service. Bishop Seymour preached at 11 A. M., and confirmed ten. The new church is one of the finest in the diocese. The Rev. W. N. Wyckoff is the rector.

TRINITY COLLEGE, HARTFORD.

AT THE late meeting of the Alumni, the projected Marine Biological Laboratory came up for consideration. It had been hoped to undertake it the present season, but as the entire cost is not yet provided, it will be deferred for another year. Prof. Charles L. Edwards, Ph.D., of the Chair of Natural History, who has the enterprise in hand, urged the alumni not to give up hope, however. Many of them had doubtless noticed the large "T" banner which was suspended on the front of the natural history building. It was the flag which he had intended to fly from the mast of the biological boat, but when he found himself unable to carry out his plans as soon as he had expected, he flew it from his building as a sign that he had not given up hope. (Applause.) He was a

firm believer in the idea that a professor should broaden his own intellect together with the intellects of his pupils. The expedition was not planned as a summer yachting trip, as some people conceived it. It was to be sent out for purposes of investigation and discovery, doing the work for which governments in some countries had issued special steamers. He expected coöperation when he did start, from Yale, Harvard, Columbia, and Johns Hopkins. The enterprise was to be a college one and Trinity would take a leading part.

REPORT OF THE ARCHDEACON OF DULUTH ON THE INDIAN WORK.

I HAVE given my best attention for the past year to the general supervision of our Indian missions, of which we have ten, and in addition, work among the Pillager Indians of Bear Island, Sugar Point, and neighborhood, as well as the Cross Lake Indians, on the northwest shore of Red Lake. I have a great admiration for the Indians and feel keenly the injustice and chicanery which has been perpetrated upon them by the so-called white man.

I grieve to say that some of the best Indians have fallen under the temptation of whiskey during the past year, since the decision of the Supreme Court of the United States in regard to the rights of allotted Indians. The saloons too, have taken advantage of this ruling to sell promiscuously to all, male, female, and minors. I would therefore most strongly urge upon this Convocation the necessity of its appointing a special committee to memorialize Congress to have this Supreme Court decision repealed and the Indians protected from being able to purchase this accursed thing. I would also suggest that Congress be petitioned to repeal the law granting town sites on Indian lands, especially in the neighborhood of where the Indians usually reside, as whiskey always finds its way at once into these so-called townsites, and bring ruin and destruction in its wake.

I have represented to the Interior Department, Washington, through the Commissioner of Indian Affairs the importance of a school for Bear Island, which really represents the wishes of the people, and possibly one in the neighborhood of Sugar Point, and the Commissioner has generously offered to grant one or two schools as the case may require, and suggested our appointment of the superintendent and matron.

I have listed all the lands in the Indian field, and placed them in the hands of the commissioner, and have asked that legislation be taken, so as to grant patents upon all lands to which the Church had any claim, as I am convinced that there is no security in our holdings, till such action is consummated.

The Indian clergy, catechist, and lay helpers have generally done splendid and aggressive work in their missions, and I heartily thank the Indian clergy and catechist for their most helpful assistance in forwarding with zeal the great work of the Lord of the Harvest, and for their personal courtesy and kindness to me on various occasions.

The lay missionaries and lace teachers at White Earth, Onigum, and Red Lake are doing self-denying and most effective work in their respective fields, and I esteem their work as a most important factor and auxiliary in the Indian field, and I thank them heartily for their coöperation and kindnesses on various occasions.

We require four new chapels in the Indian

field. One for Old Chiefs' Village, Red Lake, another for Bena, a third for Cass Lake, towards which Mr. G. G. Hartley has promised to contribute a third of the cost. The fourth one for the Pillager Indians of Bear Island or neighborhood, towards which from \$900 to \$1,000 has been conditionally promised in the East. There is enough money to build these churches in the hands of the treasurer.

I was absent from the district from the 24th of December to the 6th of April, 1906, in order to raise funds East to assist in carrying on our missionary work in the district, and succeeded in securing the sum of \$5,738.92. There are also more places to hear from, and \$900 to \$1,000 has been conditionally promised for the erection of a chapel for the Pillager Indians.

The following resolution was unanimously carried by the Convocation:

"Resolved, That this Convocation heartily commend the Archdeacon for his most excellent report as indicated in his report of work, financial and spiritual, as done this last year."

A CHURCH'S TRIBUTE.

A GRANITE monument of considerable public interest has just been placed in the New Mount Ida cemetery, Troy, N. Y. It is in Gothic style, surmounted by the Cross of Iona. The sides of the stone at the spring of the arch, are gabled, and the front and back polished faces bear the following inscriptions:

(Front.)

WILLIAM F. WAGSTAFF,



1823-1904.

FOR NEARLY FORTY-TWO YEARS SEXTON OF

THE CHURCH OF THE HOLY CROSS,

TROY, N. Y.

"Faithful unto death."

(Back.)

Erected by the Guilds, A. D. 1906.

Mr. Wagstaff was so widely known and respected that the minute, adopted in September, 1904, by the St. Stephen's Guild of Holy Cross, is here reprinted in part:

"Mr. Wagstaff was more than our church sexton—he was our Guild companion, and our personal friend. Whenever we met him, his smile of welcome at once revealed his warm and steadfast heart. His presence at the door of Holy Cross seemed to invite the stranger within, and to make him feel, from the very threshold, at home in our congregation. He is missed by the whole neighborhood, young and old alike; as the attendance upon his funeral, on that Saturday in August testified. To-night especially we mourn his loss from our assembly, and also renew our expressions of sympathy to his family. The poet's verse, with only one line rewritten, is indeed applicable to William F. Wagstaff."

Green be the turf above thee,

Brother of bygone days!

None knew thee but to love thee,

Nor named thee but to praise.

BERKELEY DIVINITY SCHOOL.

THE TRUSTEES of the Berkeley Divinity School have accepted a design for the arms and seal of the school, based on that which has been in use, but made conformable to heraldic and historic usage. The shield is, as formerly, a red cross on a blue ground, with a star to bring the memory of Bishop Berkeley's "Westward the star of empire takes its way"; the red cross is now bordered with white and has the form of the St. George's cross. The crest is a mitre of the design used for the crest of the Berkeley family: it is red with gold border and strings, having a chevron and ten small crosses in white. The whole is thus described, heraldically:

"Azure, a cross gules fimbriated argent, in dexter chief a star of eight points of the

last. Crest: that of the Berkeleys, which is, a mitre gules, bordered and stringed or, bearing a chevron between ten crosses pattees, six in chief, four in base, all argent." The motto adopted for the arms and the seal is from the Vulgate version of II. Corinthians x. 16: *In illa quae ultra sunt*, which would appear in English in the form "To the regions beyond." The corrected design of shield and crest is due to Mr. Pierre du Chaignon LaRose, of Cambridge.

The trustees also voted to petition the General Assembly of the state for amendments to the charter, which will allow an increase in the number of members of their board, and will remove the requirement that they must be residents of the state of Connecticut.

SUMMER THEOLOGICAL SCHOOL.

THE SUMMER THEOLOGICAL SCHOOL held in Albany June 25th to 30th, was in every way a complete success, 50 priests coming from the dioceses of Albany, New York, Central New York, Pennsylvania, Vermont, and Maine, being present. The lectures were well received. It was voted to make the school a permanent thing, holding sessions covering the same time each year, and to procure, if possible, the same faculty. Much credit is due the Dean of All Saints' Cathedral, Canon Schlueter, and the Albany Committee, for arranging and carrying out this successful summer treat for the clergy.

NORTHAMPTON CONFERENCE.

THE VACATION CONFERENCE opened Saturday afternoon, July 7th, with a service in the assembly hall of Smith College, about 500 attending. The procession of choristers and clergy formed in St. John's parish house and went along the street to the hall. In the line were Bishop Vinton, Rev. Dr. A. S. Lloyd, Rev. Messrs. Lyman P. Powell, W. T. Dakin, C. E. Hill, C. E. O. Nichols, David Sprague, Everett P. Smith, A. B. Hunter, M. A. Johnson, and H. J. Cook. Choristers came from Springfield, Holyoke, Amherst, East Hampton, and Northampton parishes.

Evening Prayer was said by the Rev. Mr. Dakin, the Bishop closing. The Rev. Dr. G. R. Van de Water of New York was the preacher. His topic was the real mission of the Church. A reception was held in Hobart Hall, Saturday evening, followed by a meeting in Assembly Hall, President Camp of the Seabury Society presiding. President Seeley of Smith College was introduced and extended the greetings of the college. He told the conference-people to consider the buildings as theirs, and said he was glad to have the buildings of the college used by the Church.

General Secretary Lloyd of the Board of Missions made an address full of suggestions for those attending the conference. Speaking for the board, Dr. Lloyd welcomed those who came for missions study, and urged that the inspiration of the conference be carried into the parishes. Bishop Vinton preached at the celebration early Sunday morning, and at the eleven o'clock service, the preacher was the Rev. W. H. van Allen, D.D., rector of the Church of the Advent, Boston.

WALL STREET, NEW YORK CITY.

THE REV. WILLIAM WILKINSON of Minnesota has been asked to preach three months to Wall Street men. This he could not take time to do, but has promised to serve as long as his summer holiday would permit. He began on July 5th in front of the Custom House, where there was a very large congregation, who listened to every word with rapt attention. At the start, Mr. Wilkinson said: "Those who come to these services must expect to hear a clear, definite note, one of certitude in all that is said, because life is clear, certain, sure; and the things in it are clear. Sin, pain, sorrow are with us all, so

should pardon, comfort, and grace be just as real to us all. On the one hand I shall abuse no man, and on the other I shall not try to flatter any man. When the Bible and the Church say No, I shall say No. When they say Yes, Yes will be heard from me, with no apology, excuse, or endeavor to lessen the meaning of the simple statement of authority."

With clear emphasis and voice these words were spoken to a congregation which grew larger all through the service, and which was profoundly moved. There is a singular power in deep conviction of truth in a speaker's mind to impress all who listen.

CHURCH EXTENSION.

THE READERS of THE LIVING CHURCH are earnestly requested to read the following statement, and urged to make an offering, be it little or big, toward the mission work during the months of July and August.

From September 1st, 1905, to July 1st, 1906, congregations, Sunday Schools, branches of the Woman's Auxiliary, and individual donors have sent to the Board of Missions, to be divided among the missions of the Church at home and abroad, in accordance with the appropriations of the Board, \$646,000. The fiscal year closes August 31st.

In order that the pledges made to the diocesan and missionary Bishops for the current fiscal year may be paid in full, the Board of Missions asks that during July and August the Church should give \$154,000.

To accomplish this the offerings during these two months must be larger than the offerings of the corresponding months of last year by \$41,000.

During the summer, congregations are scattered and the income from parish offerings decreases.

This is the opportunity of the individual donor. Gifts toward this \$154,000 will be credited to the parish or diocesan apportionment.

Gifts may be designated for either Domestic or Foreign Missions or for any missionary district, as Alaska, South Dakota, The Philippines, Japan, etc.

Three thousand dollars will provide the support of a Missionary Bishop for a year. From \$750 to \$1,750 will provide the support of a mission clergyman, according to location and length of service. Two hundred dollars a year will support a native clergyman. Fifty dollars will support a hospital bed for a year. Ten dollars will keep a hospital open for one day.

Full particulars from the Rev. Arthur S. Lloyd, D.D., General Secretary, 281 Fourth Avenue, New York, N. Y.

Checks should be made payable to George C. Thomas, Treasurer.

DEATH OF A PIONEER PRIEST.

THE REV. FRANKLIN R. HAFF, well known as a missionary among the Oneida Indians and a resident of Wisconsin since 1844, died July 8th, at his home in Oshkosh, Wis., at the age of 85 years. At the time of his death he was associate rector of Trinity Church, Oshkosh.

Franklin R. Haff was born in New York City, December 12, 1821. His ancestors were seafaring people. His grandmother was the only person saved from a wreck off Long Island—a little child lashed to a spar, just old enough to tell her own name and to recognize the body of her dead nurse, also washed ashore. Mr. Haff's early ambition was to be a sailor, but the influence of his mother and the family practitioner, an ardent Churchman, changed his destiny, and the ministry became his profession.

He was educated in Trinity school, New York, and later at Troy. After being graduated, Mr. Haff came west and remained in Chicago one year. That city then contained

5,000 inhabitants. In July, 1844, he came by boat to Milwaukee, en route to Nashotah to enter the theological school founded three years previously under the patronage of the Rt. Rev. Dr. Kemper, who was the first Missionary Bishop of the American Church.

Arriving at Milwaukee, he started for Nashotah in a stage, the stage being an ordinary lumber wagon. The roads were almost impassable and when Spring Street hill, now Grand Avenue, was reached, the passengers were obliged to alight and make the slight ascent afoot. In fact they were compelled to walk the greater part of the way to Nashotah. Mr. Haff's first Church work, 1844 to 1847, was that of a missionary, a life full of hardship and incidents.

Mr. Haff officiated at the first Episcopal services ever held in Oshkosh, March 12, 1850. He was then stationed at Duck Creek. In 1852 he went to La Porte, Ind. Some time was spent also in Iowa. In April, 1859, he became rector of Trinity Church, over which he has presided as rector and assistant rector.

Mrs. Haff's maiden name was Lueretia R. Boynton. She was born in Canton, N. Y., seventy-two years ago. She came west to visit friends at Green Bay. Seized with Western fever, she took the position of preceptress in a private seminary at Green Bay, which was attended by the young women of well-to-do families. In March, 1848, she was married to Mr. Haff. Mrs. Haff shared the hardships of her husband's missionary life. His children are Mrs. Radford and Miss Emma Haff. Mrs. Haff survives her husband.

Mr. Haff, who at the time of his death was assistant rector of Trinity Church, celebrated the fifty-ninth anniversary of his ordination to the ministry at Oshkosh on February 28th, this year. Mr. Haff was unusually active for a man of his age and took a prominent part in the Church work. The anniversary of his ordination was observed quietly, there being no special ceremonies. In the morning Mr. Haff preached a sermon at Trinity Church, the occasion being the Ash Wednesday service.

Mr. Haff became a minister of the Gospel on February 28, 1847, being ordained by Bishop Kemper after graduating from the Nashotah Seminary. He worked as a missionary among the Oneida Indians for several years. In 1859 he came to Oshkosh as rector of Trinity Church and continued in that capacity until 1870, when he resigned. Five years later he was extended another call by the Trinity congregation and accepted, serving there for many years. His third call was from Trinity Church as associate rector, while Mr. Haff was at Christ Church in Green Bay.

DEATH OF REV. H. O. JUDD.

THE REV. HARVEY ORRIN JUDD, priest in charge of St. Timothy's mission chapel, Columbia, S. C., and also of the churches at Winnsboro and Ridgeway, died at Saluda, N. C., in the early morning of July 5th. He and one of his daughters had gone there only a week before to take Mrs. Judd, who is in very feeble health. Mr. Judd intended to return immediately to his duties; but the day after his arrival at Saluda, he had a fall which broke his hip-bone, and his death resulted from heart failure consequent on the shock and pain, from which he was unable to rally, his health being not at all good.

Mr. Judd was a native of Michigan, and was about 63 years old. When a mere youth, he enlisted in the Confederate Army, and after the Civil War, he studied for the ministry. One of his first charges was at Grace Church, Indianapolis, and later, he was assistant at Grace Church, Charleston, Rev. C. C. Pinckney, D.D., rector. In May, 1879, he was called as assistant to the Rev. P. J. Shand, D.D., rector of Trinity Church, Co-

lumbia, and on Dr. Shand's death, in 1886, he became rector. In the spring of 1887, however, he was compelled, on account of ill health, to resign his charge, and he went to reside in southern California. Here he ministered at Santa Monica, Pasadena, and Los Angeles, establishing missions and Sunday Schools at each of these points—the mission at Los Angeles is now a flourishing parish. In 1891, being much improved in health, Mr. Judd accepted a call to St. Paul's Church, Macon, Ga., where his missionary zeal led him to found the mission of the Good Shepherd, which is continuing to prosper. About three years ago he returned to South Carolina, and was assigned by Bishop Capers to the charge of several missions, where he labored faithfully until the summons came: "The Master is come and calleth thee."

CALL TO GRACE CHURCH, NEWARK.

THE NEWARK *Evening News* says: "The Rev. Elliott White, rector of St. James' Church, Long Branch, has been called to Grace Church, Newark, to succeed the Rev. Charles C. Edmunds, rector of that church for the past seven years. The latter resigned about a month ago to take a professorship in the General Theological Seminary, New York. Mr. White was formerly pastor of St. Alban's Church, this city, but resigned that charge about two years ago to go to Long



REV. ELLIOT WHITE.

Branch. As yet no word has been received by the session of Grace Church as to whether Mr. White intends to accept the call, but it is generally thought that he will. Mr. White is a High Church advocate, and Grace is one of the highest ritualistic edifices in the Newark diocese."

It would be interesting to know the number of feet high this "ritualistic edifice" is; but as it is only "one of the highest," it is assumed that there are several very tall "ritualistic edifices" in Newark. We are pleased to report that Mr. White has notified the "session" of his acceptance.

MARRIAGE OF A PRIEST.

AN INTERESTING event at Comanche, Tex., June 27th, was the marriage at St. Matthew's Church of the Rev. William Stanley Barrows and Miss Margaret Stuart Sartwelle. The groom is headmaster of Deveaux College, Niagara Falls, N. Y., while the bride is the eldest daughter of the late Rev. Wm. Dinsmore Sartwelle, who was for a number of years a faithful priest of this diocese. Miss Sartwelle is a graduate of St. Mary's College, Dallas, where she has been teaching for several years. They will make their home at Niagara Falls. The Bishop of the dio-

cese officiated, assisted by the Rev. John Power.

A REMARKABLE TRIBUTE.

THE REV. HENRY ST. GEORGE TUCKER, now president of St. Paul's College, Tokyo, Japan, has been called by cable to the rectorship of old St. Paul's Church, Norfolk, Va., to succeed his father, the Rev. Dr. Beverly Dandridge Tucker, recently elected Bishop Coadjutor of the diocese of Southern Virginia, who has been rector of the church for twenty-five years. Henry St. George Tucker is thirty-three years old, and has been in Tokyo for several years.

It would be almost impossible to conceive of a higher tribute to a noble father and worthy son, than the foregoing. Dr. Beverly Tucker has spent the larger part of a working life-time in charge of St. Paul's Church, and his son, Mr. St. George Tucker, has grown up in that congregation and been intimately known to it nearly all his life; and now, when the father is called to a higher work in the Church, the congregation turns to his eldest son as his natural successor—the man most wholly fitted to take up his work and follow in his footsteps. And not only so, but sends half across the world to recall him to his boyhood home. Surely, neither father nor son could receive higher commendation or nobler tribute than this.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Bishop's Desk Burned—Repairs on St. John's Church.

AMONG the many articles lost in the recent fire, was the desk that was being made for the Bishop, the gift from his clergy on the 15th anniversary of his consecration. A portion of the top was being made in New York, but the parts in the shop here were utterly destroyed. The committee, however, have the contract with the builders—and had already paid a considerable sum on account. It hopes to be able to report soon that work has begun again on the same design, and that the original plan may soon be carried out.

ST. JOHN'S CHURCH, San Francisco, has roofed over the north and south transepts and that part of the nave which lay between them, and so made a temporary place of worship capable of seating some 250 or 300 persons. It is expected that services will be resumed there on Sunday, July 1st.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Field Day for St. Mark's—Summer Class St Mark's, Evanston—Deaf Mute Service—Gift to Freeport—Base Ball Score.

THE ANNUAL field day of St. Mark's parish, was held Saturday, June 30th. A special train was taken to Elliott's Park, where games and athletic contests made up a day's sport. The features were a ball game and mile relay race between the teams of St. Mark's and Trinity parish. The Trinity boys won the ball game in a ten inning contest, the score being 9 to 8. The relay race was won by St. Mark's. Handsome prizes were given for each event.

AT ST. MARK'S, Evanston, during the Sunday School vacation a summer class for boys is being maintained. This is the second year of the existence of the class.

SERVICES for deaf mutes were held in the Hibbard Memorial chapel of Grace Church, Chicago, on the third Sunday after Trinity, at 11 A. M. and 3 P. M. At 7:30 P. M., a service was held at St. Paul's Church, Kankakee. On Monday evening, the Rev. Mr. Mann filled an appointment at Emmanuel Church, Rockford.

ANOTHER very handsome gift has just been made to Grace Church, Freeport, consisting

of an exceedingly handsome pair of brass alms basons. The gift is a memorial to Mrs. Atkinson, and is given by Miss Helen Atkinson and her sister. The alms basons are of the finest brass and bear the inscription, "It is more blessed to give than to receive." The face of the brass is etched in an artistic design. The work was done at the factory of the Gorham Silver Company, who made a special design for them. They are supplied through the house of Spaulding's in Chicago. This is the fifth piece of beautiful church furniture that has been given to the church in the last year and a half. The rector hopes that there will yet be given to the church a memorial font and ewer.

THE REV. A. B. WHITCOMBE, the diocesan secretary of the Sunday School Commission, visited Grace Church, Freeport, at the request of the rector, and gave an address to the teachers and officers of the Sunday School on the modern methods and study of Sunday School teaching. At the close of the address the teachers inspected the samples of advanced supplies which were brought for their study. It is planned to change the entire teaching system of the school, making it conform to modern methods of child study and teaching. A special series of text books has been ordered with wall maps, etc., so that the work may be made as satisfactory as possible.

OWING to an error as printed in the line-up of the baseball teams in the Episcopal Athletic League, we give a corrected list to date, which is as follows:

STANDING OF THE TEAMS.				
	PLAYED.	WON.	LOST.	PCT.
St. Peter's	5	5	0	1000
St. Andrew's	5	3	2	600
Trinity	4	2	2	500
St. Paul's	4	2	2	500
St. Martin's	4	1	3	250
St. Barnabas'	2	0	2	000

RESULTS JUNE 30.	
St. Peter's 17, Trinity 12.	
St. Paul's 6, St. Andrew's 4.	
St. Martin's 5, St. Barnabas' 4.	

GAMES JULY 7.	
St. Peter's vs. St. Andrew's at Lake Street and Sacramento Avenue.	
Trinity vs. St. Barnabas' at Madison Street and 47th Avenue.	
St. Paul's vs. St. Martin's at Merrick Park, Austin.	

Epiphany and Grace (Oak Park) have withdrawn from the league, and St. Martin's and St. Barnabas' have taken their places.

THE VACATION SEASON is on in earnest and Church affairs in the diocese are very quiet. Bishop Anderson has gone to his summer home in Wisconsin and the Rev. Dr. Little of Evanston is spending his vacation on the Atlantic coast.

CAMP GOOD-WILL, the Evanston charity for deserving poor families of Chicago, will be held this year as usual on the Lake shore. During the six weeks of its maintenance the ladies of the Evanston parishes will share with those of the various denominations in carrying on the work.

ST. LUKE'S CHURCH, Evanston (Rev. Geo. Craig Stewart, rector), is making good progress on its building fund. The offering for this purpose on Whitsunday was \$1,700. The rector *emeritus* of the parish, Rev. Dr. Smith, is visiting his old home, having recently come from California, where he now claims a residence.

THE PARISHIONERS of Grace Church, Oak Park, are to present the rector, the Rev. E. V. Shaylor, with an automobile to enable him to cover his large parish with greater ease. This gift comes as a thank offering for the rector's recent decision to remain in Oak Park.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Free Reading Room, Manitou—Persons.

ON JUNE 30TH the Rev. B. W. Bonell opened a free reading room in St. Andrew's Hall, Manitou. This is the first Church reading room to be established in Colorado, and is greatly appreciated, as it is the only reading room of any description in Manitou. It is supplied with fourteen daily papers, fifteen periodicals, and the leading Church papers. During the tourist season, St. Andrew's reading room will be open daily from 9 A.M. to 9 P.M., except Sundays. Mr. Bonell has also begun a daily service at St. Andrew's.

THE REV. F. W. OAKES of the Oakes Home, Denver, is spending the summer at the Lakes in Wisconsin.

THE REV. A. N. TAFT of St. Stephen's, Colorado Springs, is taking a vacation in New York.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Many Items of Interest.

MR. HENRY A. KIPPEN died recently at Hartford. He was one of the oldest communicants of the Church of the Good Shepherd (the Rev. George T. Linsley, rector), and had rendered long service as a member of the vestry.

AUGUSTUS H. SMITH, principal of the Center School, East Hartford, has resigned, and has accepted the position as master of French and German in St. Paul's School, Concord.

A PLAN is to be tried in the parish of Christ Church, Bethlehem, of a Sunday evening service in various localities, instead of in the church. In place of a sermon, there will be a brief Bible study class. The Rev. Sidney H. Dixon, deacon in charge, has served the parish as lay reader. The proposed arrangement would seem to be an excellent one, for rural communities, where a second service in the church is well-nigh impossible.

THE WILL of Mrs. Lucretia Terry of Hartford has been admitted to probate. There are several public bequests, for the most part, for objects within the Church. The Connecticut Trust and Safe Deposit Company is made trustee of \$8,000 for the Connecticut branch of the Woman's Auxiliary to the Board of Missions. To the Woman's Aid Society of Hartford is given \$500, to the Shelter for Women \$500, to Christ Church, \$3,000, and to Bishop Brewster and the Standing Committee of the diocese of Connecticut \$6,000. There are numerous private bequests, and the remainder of the estate is given to the Domestic and Foreign Missionary Society of the Church.

MR. HENRY L. MILLS of Fairfield died on June 20th. He was a vestryman of St. Paul's Church (the Rev. Allen E. Beeman, rector). Mr. Mills was graduated at Columbia College in the class of 1881.

AT GREENWICH, on Flag day, the cottage in which General Israel Putnam had his headquarters immediately before he made his escape from the British soldiers in 1779, was dedicated with fitting services by the members of Putnam Hill Chapter, D. A. R. The rector of Christ Church, and chaplain of the local chapter, the Rev. M. George Thompson presided at the exercises and made the address of welcome. Governor Roberts responded for the state.

AT GRACE CHURCH, Norwalk (the Rev. James Benton Werner, rector), on St. John Baptist's day, a number of boys were admitted to membership in the Knights of King Arthur. They repaired to the church for the early celebration. The public reception took place in the church after Evensong, in

the presence of a large congregation. An address was made by the rector.

AT ST. ANDREW'S CHURCH, Kent (the Rev. George Henry Smith, rector), services are now held in the schoolhouse, at Macedonia Valley. This has been done at the request of the people of the community, literally "a Macedonian Cry." A Sunday School is in operation, and the outlook is one of promise.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Rectory Debt Paid—Other Notes.

ON ST. PETER'S DAY, at All Saints', Dallas, the congregation assembled on the rectory grounds for the purpose of paying the debt on the rectory. Mr. Charles W. Andrews of the Chicago, Burlington & Quincy Railroad, a communicant of the church, addressed the Rev. Edwin Wickens and presented him with the last \$100 due upon the rectory. Mr. Wickens responded and Mr. W. J. Kinsella warden, congratulated the ladies upon their work on behalf of the officers and congregation. A few closing remarks were made by the Rev. Mr. Wickens, who pronounced the benediction; after which light refreshments were served and all spent a very pleasant evening.

The history of All Saints' Church is of deep interest. The Bishop, in one of his annual addresses, states that All Saints' rejoices in the unique privilege of being out of debt, having faithfully discharged all its obligations. All Saints', as the Bishop says in another address, is a creation—began without any communicants—and notwithstanding many removals, now numbers 70 communicants, a good Sunday School, and services held with regularity. The congregation bought the lot, erected the church (twice was the church building nearly wrecked by storm), purchased a bell, and also the font and Communion vessels. The altar, beautifully carved, was the gift of the warden, and the reredos the gift of another person. All this without debt.

The next step was the erection of the rectory, consisting of five rooms with entrance halls. Debt had to be contracted, but the ladies in their guild worked hard and now the mission stands to-day out of debt.

Chancel furniture is needed, and the church will have to be enlarged. These things call for more work on the part of the congregation.

The Rev. Edwin Wickens having completed his twenty years of residence in Dallas, the ladies, on this occasion of paying the debt, it being also the day before his birthday, presented him with a new surplice. The surplice was made and beautifully embroidered by Mrs. T. B. Easton, a devout communicant.

There are to-day about four other points in this city where the same work as that of All Saints' can be accomplished. It only requires to be laid hold of by young and active men of some private means so to be brought to a successful issue.

THE MISSION at Mineral Wells hopes soon to close the purchase of a lot for a church in that town. Mineral Wells is thronged with visitors, but for the lack of men but few services are maintained.

AT THE parish of the Holy Spirit, Graham, the congregation hope to erect a new church in the near future. The congregation is a very weak one. A fine large Bible for church use, a font, books, and a chalice have recently been given by a lady—non-resident.

THE PRESENT members of the Standing Committee of the diocese are as follows: Dean Walk, Dallas, President; E. A. Belsterling, Dallas, Secretary; and the Rev. B. B. Ramage and the Rev. Edwin Wickens, Messrs. Richard Morgan and Geo. W. Burroughs.

THE REV. WILLIAM HALL WILLIAMS of Boston, who for the past two years has been headmaster of St. Andrew's School, Fort Worth, and assistant in St. Andrew's parish, has returned to Massachusetts. For the summer months he will be in charge of St. John Evangelist's, Hingham, Mass.

FOND DU LAC.

CHAS. C. GRAPTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Notes from the Diocese.

THE REV. EDWARD L. ROLAND has accepted the position of parochial canon of St. Paul's Cathedral and will come into residence about August 1st.

THE OPEN-AIR SERVICE in the Cathedral garth was quite a success in the attendance and devotion.

THE REV. FLOYD KEELER has accepted the charge of St. Barnabas' mission at Tomahawk. It has been heretofore connected with the Ascension, Merrill, under Fr. Barker, but is now established on an independent basis.

BISHOP WELLER visited the mission at Eagle River. The people there have raised about \$900 for the mission.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Mostly Personal.

MUCH GENUINE interest has centered around the condition of the Rev. Dr. Morgan Dix, rector of Trinity Church, New York, who has been ill at the Hotel Somerset in this city for some days. Dr. Dix came on to Boston to officiate at a wedding at Mattapoisett on the Cape. A few days later he attended the class day exercises at Harvard University and while there contracted a severe cold, which gave his wife and daughter some alarm. On the advice of his physician he took to his bed, where he remained for several days. At this writing, however, he is up and much improved. He will probably go to some shore resort in a few days.

FRIENDS of the Rev. Paul Sterling, rector of Trinity Church, Melrose, have been called upon to mourn with him in the loss of his wife, Mrs. Mary Binney (Banks) Sterling, whose death occurred Tuesday, July 3d. Mrs. Sterling was the daughter of the late General Nathaniel P. Banks, well remembered because of his gallant services during the Civil War. Mrs. Sterling was born in Waltham, at the old Banks homestead and at the age of ten years she was with her father when he was in charge of the troops at New Orleans. While there, the daughter became immensely popular with the troops and soon was the idol of the camp. Immediately after the war she accompanied her parents abroad and completed her education in Switzerland. She was married to Mr. Sterling on August 12th, 1880. Beside her husband she is survived by two children. The funeral took place on the following Thursday afternoon, the Rev. A. H. Barrington of Everett officiating. The burial was in the family lot at Waltham.

MUCH ANXIETY among his numerous Boston and other friends is felt over the condition of the Rev. Alexis W. Stein, rector of Christ Church, Fitchburg, which, though really within the confines of the Western Massachusetts diocese, has considerable local interest through the comparatively close proximity of that city to Boston. Mr. Stein is suffering from tuberculosis and it is generally understood that he has not long to live. It will be recalled that some months ago he was offered a post at Columbia University, New York City, and it was understood at the time that he would accept the position. Mr. Stein is extremely popular in the two dioceses.

SUMMER SERVICES have been begun at Annisquam, one of the shore resorts on Cape

Ann. They will be conducted by Mr. Andrews, a lay-reader.

IT CAME as a great surprise to many Church people to learn that the Rev. Sherrard Billings, lately associate rector at St. Paul's Church, Boston, was very quietly married on July 3d in that church to Miss Eleanor Stockton, daughter of Mr. Howard Stockton of Boston. The ceremony was performed by the Rev. Dr. Endicott Peabody, headmaster of Groton School, with which Mr. Billings had previously been associated and whither he returns at the beginning of the next school year. Only the members of the two contracting families were present. Following the marriage, the Holy Communion was celebrated. The Rev. and Mrs. Billings left a few days later for a European trip.

THE MANY friends of the Rev. Glenn Tilly Morse, rector of St. James' Church, Somerville, will be glad to learn that he is rapidly recovering from a recent operation at a local hospital. He hopes to sail for England on July 19th, which is considerably later than he had originally planned.

SEVEN OF OUR clergy are preaching this summer at the little Union Chapel at Nahant, which is one of the most exclusive shore resorts around Boston. The summer services were inaugurated for the seventy-fifth season on June 24th, when the Rev. Dr. Mann of Trinity preached. The subsequent preachers of this communion, with Congregational and Unitarian divines sandwiched in between, will be the Rev. Edward T. Sullivan of Newton Centre, on July 15th; Bishop McVickar of Rhode Island, on July 22nd; the Rev. Frederick Palmer of Andover, on August 5th; the Rev. Dr. Daniel D. Addison of Brookline, on August 19th; Dean Hodges of the Episcopal Theological School at Cambridge, on September 2nd; and the Rev. Henry S. Nash of the same school, on September 9th.

IOWA.

T. N. MORRISON, D.D., Bishop.

Division of the Diocese.

THE BISHOP says as to division of the diocese:

"The diocese is too large territorially. The Bishop cannot administer it as it ought to be administered. He may give all his time and strength, but it is impossible for one man to do all that ought to be done. Too much time is spent coming and going, if special visitations or special duty require him in any distant part of the field. There are interests besides visitations which demand his attention and visitations are sometimes too hurried. The Bishop, as a father to his clergy, as the overseer of all interests, ought to come in closer contact with his flock.

"We must provide for division by and by. There is only one way to do it. We must increase the fund at interest for diocesan support and I believe the feasible way to do this is to persuade our people to remember the Iowa episcopate in their wills."

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

New Guild Hall.

THE VESTRY of St. Paul's Church, Clay Center, Kansas, have added a commodious guild room to their fine church property. The room was formally opened on the occasion of the advancement to the priesthood of the Rev. Alan G. Wilson, minister of the parish, on St. Peter's day. A lunch was served by the ladies of the parish at which were present a large representation of diocesan clergy and every denominational minister resident in the city. The vestry received many felicitations upon the valuable addition to their fine plant of St. Paul's.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Archdeacon Haverstick Resigns—Gift to Trinity Church, Woodfords—Property Purchased at Biddeford.

THE VEN. ALEXANDER C. HAVERSTICK, Archdeacon of Arrostook, with headquarters at Fort Fairfield, has resigned after a year of service, to assume charge of St. Margaret's Church, Anne Arundel county, Maryland. It is much regretted that he should have deemed it advisable to take this step, as he was doing an excellent work.

TRINITY CHURCH, Woodfords (the Rev. E. A. Pressey, priest), has been presented with a beautiful Communion set, in memory of the Rev. William Stone Chadwell, a priest of this diocese from 1854 to 1860, and of his wife, Frances Bradstreet Chadwell.

AN IMPORTANT step has been taken at Biddeford. What is known as the "Newcomb property," has been purchased for Christ Church, parish (the Rev. Harold M. Folsom, rector), with the intention of erecting on it, in the near future if possible, a handsome and suitable church for the steadily growing work. The building of a parish house, an adjunct greatly needed by the parish, will be the first thing undertaken. The plans for this structure include an assembly hall on the second floor that will accommodate 300 persons. The basement will be devoted to the guilds and clubs of the parish, and will have, besides recreation and reading rooms, a gymnasium. The present church edifice, which is not well located and is unsuited to the needs of the parish, will be sold as soon as an advantageous offer has been made for it, and in case the parish house has not been in the meantime completed, the services will be held in a hall near the site of the proposed new buildings. There is a house on the property that has been acquired that can be used for a rectory until one in keeping with the coming church and parish house can be erected. The people of Christ Church are very largely wage-earners, and will not be able to meet the entire expense of the new buildings, but they can be depended upon to do for themselves all that can be reasonably expected of them. In view of this fact it is believed that they will be aided by brother Churchmen from the outside. A few years ago the outlook for the parish was far from encouraging. Then the Rev. H. P. Seymour, now Archdeacon of Kennebec, was placed in charge by the Bishop, and under his leadership the work began to prosper, until when he resigned some time ago, to take charge of St. Michael's, Auburn, the parish had been thoroughly revived. Under the new rector, the Rev. Mr. Folsom, the work has gone steadily forward, and recently the parish voluntarily released the diocesan Board of Missions, which had been aiding it for years, from any further assistance. In other words, the people of Christ Church have a will to work, and in what they have done of late and are now endeavoring to do are setting an invigorating example.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Notes from the Diocese.

THE ANNUAL excursion of the Sunday Schools of the Cathedral, St. James', St. Mark's, St. Paul's, St. Philip's, St. Thomas', St. Alban's, St. Andrew's, St. John's, and St. Augustine's was held on Tuesday last. Some 2,000 children enjoyed the trip down the Mississippi to Montesano Park. The day was a brilliant one and was not marred by any mishap.

THE REV. CLAUDE E. REMICK of the Cathedral staff is in charge of the Cathedral Camp, near Alton and Piasa Bluffs, where boys of the Cathedral may camp out for a couple of weeks during the summer.

THE REV. EDWARD DUCKWORTH, chairman of the Missionary Board, who was recently appointed Archdeacon of Missouri, has declined the honor, feeling that his work as rector of St. James' has more urgent claims upon him. Mr. Duckworth is soon to build a parish house and hopes to see his already up-to-date parish develop even more rapidly upon institutional lines.

THE PHILANTHROPIC side of the Church's work in St. Louis is growing apace. Our "Down-Town" missions, St. Stephen's House, and Holy Cross mission are doing loyal service in ameliorating the condition of the tenement dwellers. The new dispensary in connection with Holy Cross is now completed and under the charge of Dr. A. L. Boyce, who gives his services. Almost by magic has this much-needed addition come into life, with walls painted and covered with varnished tile paper, screen, plumbing, antiseptic appliances and all proper equipment for such a place.

Dr. Boyce gave a treat to over 200 children of the neighborhood on the occasion of the opening, when the playgrounds which the Rev. Wm. Cochran, city missionary, has just completed, was also open to the children. The playground is equipped with gymnastic apparatus, games, and swings.

THE REV. A. A. V. BINNINGTON, formerly of Gloucester, Mass., assumed his charge of the Church of the Ascension on Sunday last.

THE DAILY PRESS states that Bishop Tuttle favors the idea of consolidating the parish of St. George, of which the Rev. Robert Holland, D.D., is rector, with Christ Church Cathedral. The plan proposed is to make St. George's a West End Cathedral chapel, with Dr. Holland as rector *emeritus*. Should the proposition be acted upon it is probable that a West End Cathedral will be built, though it is hoped that this will not be a first step to the abandonment of the old Cathedral at 13th and Locust Streets.

THE ANNUAL REPORT of the Orphans' Home has just been issued, showing a balance in hand of \$2,219.62.

THE REV. LINCOLN VERCOE, assistant at the Church of the Holy Communion, has received and accepted a call to Chicago.

MONTANA.

L. R. BREWER, D.D., Bishop.
Officers of Standing Committee.

THE REV. S. C. BLACKISTON of Butte is president, and Mr. Frank Kennedy of Anaconda is secretary of the Standing Committee of the diocese of Montana.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.
Work at Grace Church, Columbus—Mr. Woolworth's Successor.

ON SUNDAY, July 1st, in Grace Church, Columbus (Rev. Dr. Westcott, rector), one of the most impressive services ever seen in this parish was held when the Bishop Coadjutor of the diocese ordered Arthur E. Cash, a recent graduate of Nashotah, to the diaconate. A large congregation was present, the church being crowded. The day's services began with a celebration of the Holy Eucharist, followed by Morning Prayer at 10:30 and at 11 o'clock the main service of the day commenced when the procession of choir entered the church. Taking their places, the processional hymn was sung as the second procession entered from the main entrance, consisting of crucifer, acolytes, candidate, clergy, servers, and the Bishop Coadjutor. The sermon was preached by the Bishop, and the candidate presented by the rector, who also sang the Litany. The musical portion of the service was well rendered by the fine choir this parish possesses. The service made a great and lasting impression. The Rev. A. E. Cash is placed in charge of St. John's, Albion.

A MEN'S CLUB was recently organized in this parish, beginning with 40 members. The officers are all laymen. The new rectory is in course of erection, and we hope will be blessed by the Bishop early in October. When finished it will be one of the best rectories we have in the diocese.

OWING to the death of Mr. J. M. Woolworth, there has occurred a vacancy in the Standing Committee of the diocese and in the office of Chancellor. At the last meeting of the Standing Committee, Mr. C. S. Montgomery of All Saints', Omaha, was elected to fill the vacancy. Mr. Montgomery is senior warden of All Saints' and has been a member of the Council for a great many years. According to the Canons of the diocese, the vacancy in the Chancellorship is filled by the appointment of the Bishop, who has appointed Mr. Richard S. Hall to that office. Mr. Hall, who is a member of the Cathedral and a prominent lawyer in Omaha, has accepted the appointment and has already entered upon his duties.

NEWARK.

EDWIN S. LINES, D.D., Bishop.
News from the Diocese.

SEVERAL of the clergy with their families are taking their holiday in Europe: Rev. L. S. Osborne of Newark, Rev. C. M. Roome of Montclair, Rev. Dr. Stoddard and Rev. Mr. Mortimer of Jersey City.

THE FIRST number of the *Newark Churchman*, the diocesan paper, is in press and will soon be issued. It is almost wholly given up to a record of the diocesan convention and of the plans proposed by the convention.

THE REV. JOHN S. MILLER has been elected a member of the Standing Committee to fill the vacancy made by the resignation of the Rev. Mr. Edmunds.

MR. WALDO A. AMOS, Columbia '06, and Lawrence S. Hobbie, Princeton '06, have been accepted as candidates for Holy Orders.

THE ENLARGEMENT of St. Peter's Church, Essex Falls, has become necessary and is planned for this year.

ALL SAINTS' mission, Millington, has been organized with James E. Bathgate, Jr., as warden. The Rev. Dr. George W. Shinn is minister in charge, and the work in the new church has opened very hopefully.

A LARGE and very desirable piece of ground for the new church at Ridgefield Park has been secured, and a largely signed request for the organization of the mission has been presented to the Bishop.

OHIO.

WM. A. LEONARD, D.D., Bishop.
New Mission at Oak Harbor—Sunday School Work at St. Paul's, East Toledo.

THE Missionary Board of the diocese of Ohio has recently admitted the work at Oak Harbor into the diocese as Grace mission. The Rev. Edw. S. Doan of Port Clinton began this work last December, and is now priest in charge of two mission stations, the other being Catawba Island, besides the parish at Port Clinton.

THE SUNDAY SCHOOL of St. Paul's Church, East Toledo (Rev. J. C. Ferrier, rector), during the last four months has more than doubled its enrollment, being now the largest in the history of the parish. The school receipts for the month of June were \$164, being nearly double that of the whole previous year. The annual picnic was held at Monroe Piers, Mich., and was a record-breaking affair. Three cars were chartered at an expense of \$65, and all were filled, the children being carried free. After paying the expenses, \$20 were added to the treasury and will go towards the new piano recently purchased for the school room.

The Prayer Book has been introduced as

the school text-book and the rector is successfully demonstrating to what a variety of uses it can be put. *The Young Churchman* is now used instead of "undenominational" literature, and with most happy results. Teachers and officers under the rector are setting themselves to prove that the Church has sufficient within herself, without borrowing those things which never go to build up a loyal, intelligent, and vigorous Churchmanship.

The Flower Service held last Sunday evening was well attended and much appreciated. The flowers presented by the children were afterwards taken to the Toledo Hospital.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

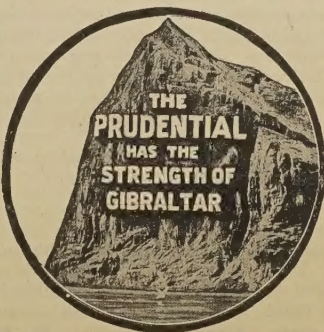
Rectory Debt Paid—Dr. Duhring's Anniversary—Office for the Dead—Parish Improvements.

THE INDEBTEDNESS on the rectory of St. Mary's Church, Hamilton Village (the Rev. A. J. Arnold, rector), has been paid.

THE REV. HERMAN L. DUHRING, D.D., rec-

Andrew Carnegie recently said:

"Every young man should get his life insured. The young man who neglects to insure his life, even though it entails some hardship to meet the premiums, does himself and those dependent upon him an injustice."



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tor *emeritus* of All Saints' Church, Moyamensing, and superintendent of the City Mission, observed the thirty-eighth anniversary of his becoming rector of that parish, which was the time of its greatest numerical and financial success. Dr. Duhring preached the anniversary sermon.

THE OFFICE for the dead was sung in old St. Peter's Church (the Rev. Edward M. Jeffreys, rector), on Friday, July 6th, at the time of the funeral of the president of the Penn Mutual Life Insurance Company, Harry Flickwer West. The family of Mr. West had long been connected with old St. Peter's Church and the body was buried in the churchyard.

THE ORGAN removed from the gallery and placed in the chancel of St. Matthew's Church, Francisville (the Rev. J. Henning Nelms, rector), was reopened on the Third Sunday after Trinity, which was the second anniversary of the present rectorship. A vested choir of men and women rendered the service for the first time.

IMPROVEMENTS costing several thousand dollars are being made on the buildings of St. Paul's Church, Aramingo (the Rev. E. J. Humes, rector). The church will be enlarged and beautified and the parish house made more commodious. An imposing group of buildings of stone, including church and parish house and rectory, will be the result.

THE VESTED choir of the Church of the Incarnation (the Rev. Norman Van Pelt Lewis, rector), have enjoyed an annual outing on a farm near Mount Holly, N. J.

THE CONGREGATION of St. Matthew's Church, Philadelphia, feels that it has several causes for celebration. Not only is the church free from debt for the first time in 20 years, but during the past year a tower, which had remained unfinished for 48 years, was completed. A hope long deferred because of want of funds was also realized when for the first time a vested choir sang the services. A. I. Gardiner, for 31 years the organist, has charge of the choir, which has 28 members. He played the church's new pipe organ for the first time on July 1st. The rector, the Rev. J. Henning Nelms, also celebrated the second anniversary of his pastorate.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, D.D., Ep. Coadj.

Bishop Osborne in England—Meeting of the Board of Missions—Parish House for Olney—Memorial Windows, St. Paul's Rantoul—Cornerstone Laid.

BISHOP OSBORNE sailed for England July 6th. He will be absent until September 1st. His address is No. 90 Junction Road, Upper Holloway, London, N.

THE QUARTERLY meeting of the diocesan Board of Missions was held at Champaign, June 15th. The six rural deans and one lay member were present. The report of the treasurers showed that the new system adopted by the last synod, requiring all missions and dependent parishes to send assignments for salaries to the treasurers of the Board, who should pay the missionaries in full, was working fairly well. The Board voted to receive St. Michael's colored mission at Cairo as a regular mission under the care of the Board, and adjourned to meet in Bloomington in September.

THE CONTRACT for the new church at Salem has been let and the lumber is on the ground. It is expected that it will be finished by St. Michael's day. The cost will be \$2,500.

AT A MEETING of the mission at Olney, it was decided to obtain plans and proceed at once to build a parish hall, to serve for a church. It will cost \$1,200.

BISHOP SEYMOUR unveiled and blessed a beautiful memorial window in St. Paul's Church, Rantoul. It was presented by Mr. and Mrs. Joroelsen in memory of their three children who died in one week.

THE CORNER-STONE of St. Bartholomew's mission house at Granite City was laid by the Bishop Coadjutor on Whitsunday in the presence of a large congregation. It is to be built of brick on a stone foundation, and will cost \$2,500. The site was donated by the Messrs. Niedringhaus of Granite City. The work here promises large growth with a strong parish to come. In the evening, the Bishop Coadjutor, accompanied by the priest in charge, went to Venice on a special trolley car, which was crowded with the congregation of St. Bartholomew's mission, and in St. Simon's Church the Bishop confirmed a class of nine. The Rev. H. H. Mitchell is the priest in charge of Granite City and Venice.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Restoration of an Old Church—Memorials and Thank Offerings—Church Struck by Lightning.

THE PARISH of St. James', Goose Creek, was organized by Act of Assembly, November 30th, 1706, and materials were collected for the building of a church and rectory. Tradition says that the first church was built of wood; but the congregation increased so rapidly that it was decided to build a larger church, and the result was the present brick building. This is about 51x40 feet, and there are 13 windows, and two side doors in addition to the main entrance. The keystone of each window was ornamented with a cherub's head in stucco, and above the front door was a frieze of five flaming hearts. Above this, in a triangle, was a representation of the seal of the S. P. G.—the sacred pelican. In 1886, the church was badly wrecked by earthquake, and though it was restored again as carefully as possible, the figure of the pelican was broken into fragments and it was found impossible to reproduce it. Very lately, however, a reproduction of it has been presented to the church to fill the original space. It is the work of Mrs. R. L. Honour, who has for many years been a resident of Charleston, and who was a pupil of Achille Penelli—the sculptor of the beautiful statue of Stonewall

DIFFERENT NOW

Since the Slugger Coffee Was Abandoned

Coffee probably causes more biliousness and so-called malaria than any one other thing—even bad climate. A Ft. Worth man says:

"I have always been of a bilious temperament, subject to malaria, and up to one year ago a perfect slave to coffee and at times I would be covered with boils and full of malarial poison, was very nervous and had swimming in the head.

"I don't know how it happened, but I finally became convinced that my sickness was due to the use of coffee and a little less than a year ago I stopped coffee and began drinking Postum. From that time I have not had a boil, not had malaria at all, have gained 15 pounds good solid weight, and know beyond all doubt this is due to the use of Postum in place of coffee, as I have taken no medicine at all.

"Postum has certainly made healthy red blood for me in place of the blood that coffee drinking impoverished and made unhealthy." Name given by Postum Co., Battle Creek, Mich.

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Jackson, in New Orleans. The figure of the pelican was first modelled in clay, and then cast into artificial stone, which, having been finely chiselled over by hand, looks like white marble—it will shortly be put into place.

ST. LUKE'S CHURCH, Charleston (Rev. L. G. Wood, rector), has within the last month, received several Thank Offerings and Memorials—cut-glass cruets and silver tray for the Communion service; a baptismal ewer; a handsome burnished brass eagle lectern; white hangings—including a dossal—and a new surplice and stole. These articles were all given by members of the congregation, and were accepted by the rector, in an appropriate sermon, on St. John Baptist's day. St. Luke's has also just procured a sounding-board which, for countless years, hung in the historic old church of St. Paul, Stono. This church has long been in ruins, and the sounding-board has been a target for mischievous boys, who have broken many of its panels. It has been repaired and polished, and suspended over the pulpit at St. Luke's, thereby greatly improving the acoustics of the church.

The work on St. Luke's parish hall is making rapid progress, and its completion is expected within the next month. Work is about to be begun on the newly purchased rectory of St. Luke's parish. Important changes will be made in the interior, and a new wing of four rooms added. It is hoped that it will be ready for occupancy by September 1st. An organization for men and boys has just been formed in St. Luke's parish—it is called "St. Luke's Missionary Club," and there are already 40 members.

DURING A SEVERE wind, rain, and hail storm, on June 27th, the Church of St. James, McClellanville, was struck by lightning and seriously damaged.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.

New Rector at All Saints', Portsmouth.

THE CALL extended by All Saints' Church, Portsmouth, to the Rev. John M. B. Gill of Petersburg, has been accepted, and the young rector, who has just graduated from the Theological Seminary at Alexandria, will begin his pastorate about August 1st.

The Rev. Mr. Gill served through the Spanish-American war as a member of the Petersburg Rifle company, and at the close of hostilities entered the seminary, where he graduated with honors. He was formerly assistant to Mr. Gilbert in the Atlantic Coast Line office in Richmond.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

New Church Opened at Johnson City.

ON SUNDAY, July 1st, the new church at Johnson City was opened for services. The interior is not yet finished, but the floor was laid, making occupancy possible. The fine art glass windows were also in place. The service was read by the Rev. E. J. Batty, who also was the celebrant at Holy Communion. The sermon was by the Rev. Wm. Lucas of Allegan, Michigan, who was a resident of Johnson City thirty years ago. The church will soon be completed, and will be one of the handsomest in the diocese.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Diocesan Paper—State of the Church.

THE Board of Diocesan Missions, acting on a resolution passed at the last annual Council, has begun the publication of a monthly diocesan paper under the name of *The Texas Churchman*.

THE COMMITTEE on the State of the Church, in their report to the annual Council, stated, among other things, that during the year 354 persons were confirmed. "Trinity, Houston, has cleared off its debt and now owns an unencumbered property to the value of \$6,500. St. Philip's, Palestine, has on hand a fund of \$2,900 for building a new church. St. Paul's, Waco, is building a handsome and commodious parish house which will cost \$10,000. (This building will be completed in time to receive the Council for its business meetings at next year's session.) All Saints' mission, Cameron, has bought a lot and other property valued at \$2,000, and will soon build a church. St. John's mission, Marlin, has received the gift of a lot adjoining its property valued at \$1,900 from a generous, large-hearted, earnest-minded Christian man. The property of St. Augustine's, Galveston, and of St. John Baptist's, Tyler, for work among the negroes, has in both places been added to, and largely improved."

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Farewell to a Rector.

UNDER DATE of June 24th, a correspondent of the *Houston Post* writes: Yesterday evening the congregation of Trinity parish of Victoria assembled at the rectory to bid farewell to their rector and his estimable wife. The occasion was one of deep regret over the loss of such beloved persons who for twenty-one years have given the best of their unselfish lives for the betterment of the entire community.

Delicious refreshments were served and at the hour of parting, Mr. S. G. Reed, division freight and passenger agent of the Southern Pacific in Louisiana with headquarters at Lake Charles, and former citizen of Victoria and vestryman of the Trinity parish, arose and in beautiful words presented the Rev.

and Mrs. Burroughs a solid silver compote with the inscription, "Presented to Rev. Arthur W. and Annie Toben Burroughs, as a token of their long and faithful services by Trinity parish and personal friends, Victoria, Texas, 1885-1906."

The loss of Rev. and Mrs. Burroughs and their interesting family from our town will long be deplored. Their influence for good has been in every department of work irrespective of creed and of denomination.

The Rev. Mr. Burroughs will remove to San Antonio, to assume the principalship of St. Mary's Hall, a school for young women.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Notes of Interest.

THE 75TH ANNIVERSARY of St. Peter's parish, Dansville (the Rev. Stephen H. Alling, rector), was observed on St. Peter's day, June 29th. The Rev. R. R. Converse, D.D., preached at the High Celebration, and in the evening the Bishop of the diocese, Rt. Rev. Wm. D. Walker, D.D., preached and administered Holy Confirmation to thirteen persons. The Rev. Messrs. W. C. Roberts of Corning and R. G. Quennell were present in the chancel. After the service, a reception was held in the new parish house, at which the rector announced that the offerings at the services of the day, amounting to \$362.47, were sufficient to cover the debt on the parish house and all other parochial indebtedness. On the Sunday following, the rector gave a survey of the history of the parish since its organization in 1831.

ON THURSDAY evening, June 28th, Bishop Walker visited the mission of the Advent, Kenmore, a mission of the Church of the Good Shepherd, Buffalo (Rev. T. B. Berry, rector), confirmed five persons and addressed them. On this occasion the rector presented, on behalf of the Woman's Auxiliary and Parish Aid Society of this parish, to the

DOCTOR'S SHIFT**Now Gets Along Without It**

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach.

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts, and since then I have not had any indigestion and am feeling better and have increased in weight.

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and which will not overtax the stomach.

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mission a Communion service in Gorham plate, consisting of chalice, paten, and flagon, and a glass urnet, in memory of Mrs. Lavinia Wood Beck, who died very suddenly April 5th, while on her way to one of the Lenten services. The Bishop accepted the gift on behalf of the mission and blessed it. A committee has been appointed to select a site on which to erect a building for which financial provision has been made, and it is hoped that subscriptions for a building will soon be sufficient to justify the letting of a contract. The Bishop himself promised a very substantial gift toward that end. At present, services are held in the town hall.

CANADA.**Notes from the Dioceses.****Diocese of Rupert's Land.**

THE DIOCESAN Synod held its concluding session June 29th, after sitting for several days. A feature of the proceedings was the address of the honorary secretary, Mr. W. P. Sweetman, arraigning the parishioners throughout the diocese of Rupert's Land for the poor salaries paid to the clergy. He said: "It is a terrible thing to have to admit on the floor of this house, but our pastors are in debt. They owe money for the necessities of life." He said, too: "The root of all the unrest in the diocese is the fact that our ministers are in debt. Men cannot afford to come to the West without more salary and those who are here cannot afford to stay. In other businesses, the increased cost of living in the West is taken into account. The banks make an allowance of \$200 to their employees in the Northwest. That same

\$200 added to a salary of \$700 a year is just the difference between paying and running into debt. I know one minister in the West who helped out \$100 a year by keeping a cow and poultry. At the end of the year he owed \$50. The records of these things are to be found buried in the books of our merchants. Another minister whom I know averaged \$550 for ten years. He owed money, too." As secretary of the Synod, Mr. Sweatman has in the past year investigated the salary question in the diocese, and speaks with authority in consequence. At the concluding session on the evening of the 29th, the Synod passed a resolution warmly endorsing Church union and expressing the hope that the basis of creed will be of such a character as will permit Anglicans to join with other Christian denominations.

Archbishop Matheson presided at the Synod, having arrived in Winnipeg, June 20th. His visit to England, at the invitation of the Society for the Propagation of the Gospel, to present the needs of Northwest missions at the annual meeting of the Society and in various churches in England, was very successful.

Diocese of Quebec.

THE NEWLY appointed rector of St. Peter's Church, Quebec, to succeed Archdeacon Bal-four, is the Rev. E. A. W. King, M.A., of Windsor, Quebec. Mr. King was for some years connected with Trinity Church, Montreal.

Diocese of Ontario.

A MEETING was called, by the authority of the Bishop, of the congregation of St. George's Cathedral, Kingston, for July 9th, to select five representatives to confer with the Bishop as to filling the vacancy made by the death of Dean Smith, rector of the Cathedral.

Diocese of Fredericton.

THERE was a very good attendance at the conference of Sunday School workers in St. John, in the middle of June. The health of Bishop Kingdon is slowly improving.

Diocese of Toronto.

THE death of the Rev. E. L. King of Toronto, by Railway accident in England, as noted last week, falls as a heavy blow on St. Thomas' Church, where he was vicar. Prof. King came to St. Thomas' over a year ago. In memory of Fr. King, two celebrations of the Holy Eucharist were solemnized at St. Thomas' Church on the day of the funeral in England. Two laymen killed at the same time, were from Toronto, one of them being one of Mr. King's parishioners.

Educational

THE closing day of HOLDERNESSE SCHOOL, Plymouth, N. H., was held Wednesday, June 13th, and was a great success. The evening before was given to an alumni dance in Plymouth. Wednesday was a field day, with tennis match early in the morning, followed by the service in the chapel with two Bishops and several clergy in the chancel and with a chapel filled with boys, alumni, and friends. The address was by the Rev. J. P. Conover of St. Paul's School. Immediately after the service, a tablet was unveiled in the chapel in memory of Edward Lee Knowlton, whose bequest of about \$100,000, made some years ago, ensured the continuance and prosperity of the school. This was followed by the ceremony of laying the corner-stone of the new alumni gymnasium on the campus. The designs for this building were drawn by an old Holderness boy, Howard T. Greenley of New York. Luncheon followed, and then there was a baseball game, followed by an

alumni service in old Trinity Church in the graveyard, where the school worshipped in its early days. The evening was given over to a concert by the choir, prize speaking, and the awarding of prizes and honors. The speaking contest was won by Winston B. Stephens. First prize for best work in fifth form Latin was won by Albert J. Wood. First prize in first form Latin went to Ashley P. Whipple. English prize was won by Jerome P. Webster, and the Botany prize by Smith Sandorn. The medal for manliness was awarded to Allan W. Reed of Barre, Vt. The day closed with service in the chapel at 10 o'clock.

ST. MARY'S SCHOOL, Concord, had the closing exercises, Saturday, June 16th, when the Rev. A. N. Peaslee, the new rector of Grace Church, Manchester, made an address to the graduates. Bishop Parker presented the diplomas and prizes for excellence were awarded, in Latin to Martha Putnam Herrick of Tilton, in French conversation to Ethel Myrtle Wilson of Groveton, in Constitutional History to Lena Woodman of Concord. A prize for general helpfulness and marked consideration of others through four years of school life, was awarded to Helen Georgia Elizabeth Eames of Pittsburgh, Pa. On Sunday, Dr. van Allen of the Church of the Advent, Boston, preached to the school at St. Paul's Church. The school looks forward to the future with much confidence, due to the new gymnasium, given by Miss Susan Perkins of Concord, and the prospect of being freed from a debt of long standing in the near future. One thousand dollars was raised as the nucleus of an endowment fund by a fête held on the school grounds for three days after the closing of the school.

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Following is an Exact Translation of Dr. Lapponi's Testimonial as Written by Himself:

ROME, August 24, 1903.—In the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, directed by myself, I have largely experimented with the natural mineral water placed in commerce under the name of **BUFFALO LITHIA WATER** and am glad to attest that, by its richness of composition of lithia, it is of marvelous efficacy in cases of Gout, of Chronic, Articular, and Muscular Rheumatism, of Hepatic Congestions and Functional Disorders, of Gastro-intestinal Dyspepsia, of Gravel and Renal Insufficiency, of light Nephritic Affections and of all the various forms of Uric Acid Diathesis.

The same water is also to be recommended highly in the initial processes of Arterio-sclerosis and in obstinate forms of Bronchial Asthma.

May also be used as a good table water. So much I declare for the truth.

(Signed) PROF. GIUSEPPE LAPPONI.

Principal Physician of the Hospital of San Giovanni Calibrita (del Fatebene Fratelli) in Rome, Member of the Academy of Medicine of Rome, etc., etc.

BUFFALO LITHIA WATER is for sale by Grocers and Druggists, generally. Testimonials which defy all imputation or question sent to any address.

Hotel at Springs now open.

PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

Thoughtless People Have the
Hardest Work, But Quick-witted
People Use

SAPOLIO